



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07591215 8

382

*The*  
*Gordon Lester Ford*  
*Collection*  
*Presented by his Sons*  
*Worthington Chauncy Ford*  
*and*  
*Paul Leicester Ford*  
*to the*  
*New York Public Library.*

RCO  
Bullions.









Worthington to Ford

Worthington to Ford

97 Clarendon St

Boston

My

Reserve Club



THE PRINCIPLES  
OF  
GREEK GRAMMAR,  
WITH  
COMPLETE INDEXES,  
FOR  
SCHOOLS AND COLLEGES.

BY  
PETER BULLIONS, D. D.,

AUTHOR OF THE "SERIES OF ENGLISH, LATIN, AND GREEK GRAMMARS AND SCHOOL  
CLASSICS."

REVISED BY  
A. C. KENDRICK, D. D.,

PROFESSOR OF GREEK IN THE UNIVERSITY OF ROCHESTER.

---

NEW YORK:  
SHELDON & COMPANY, 677 BROADWAY  
AND 214 & 216 MERCER STREET,  
UNDER GRAND CENTRAL HOTEL.

1872.

THE NEW YORK  
PUBLIC LIBRARY

164112

ASTOR, LENOX AND  
TILDEN FOUNDATIONS.  
1899.

ENTERED, according to Act of Congress, in the year 1886, by

PETER BULLIONS, D. D.,

In the Clerk's Office of the District Court of the United States for the Northern  
District of New York.

ENTERED, according to act of Congress, in the year 1886, by

EKECUTORS OF P. BULLIONS,

In the Clerk's Office of the District Court of the United States for the Northern  
District of New York.

### BULLIONS' NEW SERIES OF GRAMMARS, ETC.

BULLIONS' ENGLISH GRAMMAR, 90 cents.  
BULLIONS' COMMON SCHOOL GRAMMAR, 50 cents.  
BULLIONS' ANALYTICAL AND PRACTICAL ENGLISH GRAMMAR, \$1.  
BULLIONS' EXERCISES IN ANALYSIS AND PARSING, 25 cents.  
SPENCER'S LATIN LESSONS, \$1. BULLIONS' LATIN GRAMMAR, \$1.50.  
BULLIONS' AND MORRIS' LATIN LESSONS, \$1.  
BULLIONS' AND MORRIS' LATIN GRAMMAR, \$1.50.  
BULLIONS' LATIN READER, \$1.50. BULLIONS' SALLUST, \$1.50.  
BULLIONS' EXERCISES IN LATIN COMPOSITION, \$1.50.  
BULLIONS' KEY TO LATIN EXERCISES, 50 cents.  
BULLIONS' CAESAR'S COMMENTARIES, \$1.50.  
BULLIONS' CICEERO'S ORATIONS, \$1.50.  
BULLIONS' LATIN-ENGLISH DICTIONARY, \$4.50.\*  
BULLIONS' GREEK LESSONS, \$1.  
BULLIONS' GREEK GRAMMAR, \$1.75.  
BULLIONS' AND KENDRICK'S GREEK GRAMMAR, \$2.  
BULLIONS' GREEK READER, \$2.25. COOPER'S VIRGIL, \$3.\*  
LONG'S CLASSICAL ATLAS, \$4.50.\* BAIRD'S CLASSICAL MANUAL, 90c.\*  
KALTSCHMIDT'S LAT-ENG. AND ENG-LAT. DICTIONARY, \$2.50.\*

### THE NORMAL MATHEMATICAL SERIES.

STODDARD'S JUVENILE MENTAL ARITHMETIC, 25 cents.  
STODDARD'S INTELLECTUAL ARITHMETIC, 50 cents.  
STODDARD'S ELEMENTS OF ARITHMETIC, 50 cents.  
STODDARD'S NEW PRACTICAL ARITHMETIC, \$1.  
SCHUYLER'S HIGHER ARITHMETIC, \$1.25.  
STODDARD & HENKLE'S ELEMENTARY ALGEBRA, \$1.25.  
STODDARD & HENKLE'S UNIVERSITY ALGEBRA, \$2.  
METHOD OF TEACHING and KEY TO INTELLECTUAL ARITH., 50c.\*  
KEY TO STODDARD'S NEW PRACTICAL ARITHMETIC, \$1.00.\*  
KEY TO S. & H.'S ELEMENTARY ALGEBRA, \$1.25.\*  
KEY TO S. & H.'S UNIVERSITY ALGEBRA, \$2.\*

BOLMAE'S LEVIZAC'S FRENCH GRAMMAR, \$1.50.  
BOLMAE'S FRENCH VERBS, \$1.\* FERRIN'S FABLES, \$1.25.\*  
KRETEL'S NEW METHOD OF LEARNING FRENCH, \$1.75.  
TELEMAQUE, \$1.25.\*  
FERRIN'S ELEMENTS OF THE GERMAN LANGUAGE, \$1.75.  
HOOKEE'S HUMAN PHYSIOLOGY, \$1.75. FIRST BOOK, 80 cts.  
WHATELY'S ELEM. OF LOGIC, \$1.75.\* ELEM. OF RHETORIC, \$1.75.\*  
THOMPSON'S LAWS OF THOUGHT, \$1.75.\*  
WAYLAND'S INTELLECTUAL PHILOSOPHY, \$1.75.\*  
BROCKLESBY'S ASTRONOMY, \$1.75. METEOROLOGY, \$1.25.\*  
HERSCHEL'S OUTLINES OF ASTRONOMY, \$2.50.\*  
PALMER'S BOOK-KEEPING, \$1. ALDEN'S SCIENCE OF GOV., \$1.50.  
COMSTOCK'S NATURAL PHILOSOPHY, \$1.75. CHEMISTRY, \$1.75.  
SCHMITZ'S ANCIENT HISTORY, \$1.75.\* ANCIENT GEOGRAPHY, \$1.75.\*  
SHAW'S MANUAL OF ENGLISH LITERATURE, \$2.00.\*

We furnish to Teachers for-examination, post-paid by mail, a copy of any of the  
above books not having \* annexed, at half-price. Those marked with \* we  
send on receipt of the price annexed.

**SHELDON & CO.,**

PUBLISHERS, NEW YORK.

## PREFACE.

---

THE Greek Grammar of Dr. Bullions has been and still is in extensive use in many sections of our country. Its great simplicity of plan and of statement, its omission of superfluous matter, and its expression of the chief facts of the language in distinct and definite *rules*, have made it a favorite with multitudes of teachers and students of Greek, who have preferred it to larger and more comprehensive, but less convenient *text-books*. Its excellencies, however, were not unaccompanied by some serious defects, and the editor has deemed that he might serve the interests of Greek learning by complying with the request of the proprietor and publishers that he would prepare a revised edition of it. In doing this, it has not been his purpose to rewrite the Grammar of Dr. Bullions, or change radically its character, but simply make such changes as should render it an entirely safe and sufficient guide to the large class of students who derive from it their elementary acquaintance with Greek.

It is proper to state briefly what he has attempted in these changes :—

1. He has supplied, here and there, such *new matter* as was most necessary to giving it adequate completeness.



2. He has endeavored to correct its *errors*, which were by no means few and unimportant, and, without detracting from its simplicity and plainness of statement, to put upon it the stamp of scientific accuracy.

3. He has revised carefully the rules for the *Third Declension* and the *Verb*, has increased the number and improved the arrangement of *paradigms* in the former, and conformed the treatment of both to those laws of derivation from the *stem* or *radix* which have commended themselves to the best recent Greek grammarians.

4. The article on the *Prepositions* he has entirely rewritten, and has treated them, though briefly, yet he trusts with satisfactory clearness.

5. The *Particles*, those extremely delicate and difficult parts of the language, he has carefully attended to, both in the explanations, and in the rendering of the examples under the rules, in which Dr. Bullions had frequently neglected them.

6. The *Syntax* has been very considerably altered; more fulness and exactness have been given to its statements, and its examples have been somewhat increased in number, and often retranslated. The Editor commends this point to special attention. In rendering a fragment of a sentence selected in illustration of a rule, not only should the leading words, but every particle introduced, be accurately rendered.

7. Two or three pages of *Practical Exercises* have been added, for the purpose of exemplifying and inculcating careful habits of verbal analysis. Their number might, perhaps, have been advantageously increased. In these examples, and elsewhere, the meaning of the tenses, the mode of rendering the different participles, the exact import of particles and prop-

## PREFACE

v

sitions, and the effect of the *position* of words in a sentence, have been repeatedly suggested to the student. They are among the *vital points* of Greek scholarship.

8. The utility of the work will be found to be much enhanced by a complete *index* of subjects.

With these brief explanations, the Editor submits his work to the public. He is well aware that much which *might* have been done has been left undone; but he also believes that this Grammar, as revised, while by no means embracing all that is contained in the comprehensive and excellent grammars of Kühner and Hadley, will be found to contain all that is essential to the elementary Greek student, and will leave him nothing to *unlearn* as he advances to the higher stages of attainment in this noble language. It is proper to add, that it is in no spirit of disrespect to the memory of an excellent Christian scholar and teacher, who, full of years and of labors, has been called to his reward, that these alterations have been made in his work, but rather in the assurance that he regarded the interests of the cause more than any selfish reputation, and would rejoice in every thing that should improve in its character, and increase in its usefulness, the product of his conscientious toil.

We add, without further preface, a brief outline of the origin and dialects of the Greek language:—

### THE GREEK LANGUAGE AND ITS DIALECTS.

1. Greece was called anciently (as at present), by its inhabitants, *Hellas* (*Ἑλλάς*), and the people *Hellenes* (*Ἕλληνες*), and the language belonged to the great Indo-European, or

Aryan family of languages, being closely allied to the Sanscrit, and in some respects an older, in others a younger sister of the Latin.

2. Its extant records appear mainly in *four* different forms or *dialects*, called *Æolic*, *Doric*, *Ionic*, and *Attic*; besides which the earlier Greek poetry displays a considerable number of forms, which, probably originating under the license of poetry, constitutes an *Epic* or *poetic* dialect.

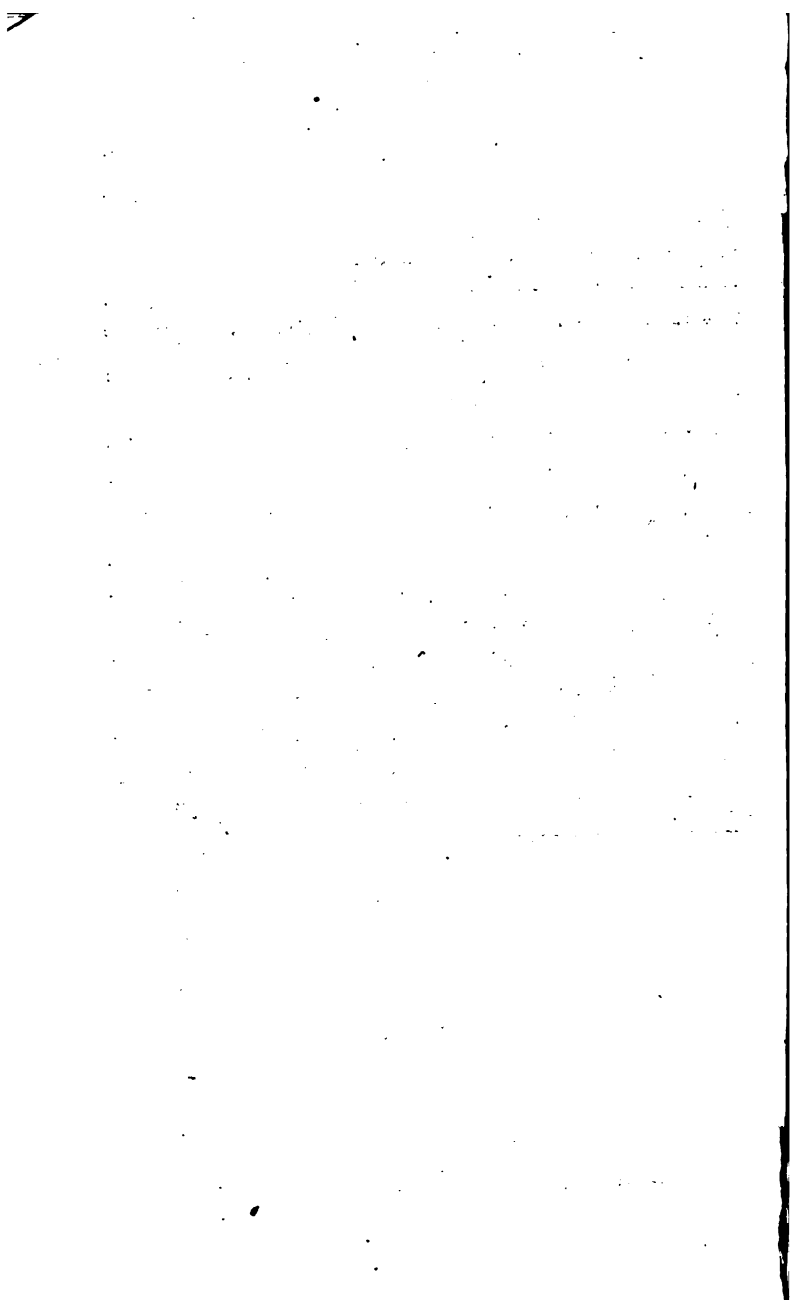
3. The *Æolic*, which contains some of the most primitive forms of the language, was spoken in the *Æolic* colonies of Asia Minor and the adjacent islands, especially Lesbos, and was extensively used in certain forms of Lyric poetry. It was doubtless spoken, with modifications, in some parts of continental Greece.

4. The *Doric* dialect, distinguished by its broad *α*, was spoken among the *Doric* Asiatic settlements, and by the *Doric* tribes that ruled in the Peloponnesus, and so long disputed with Athens the headship of Greece.

5. The *Ionic* dialect, soft and flowing in its confluence of uncontracted vowels, was spoken among the *Ionic* tribes of Asia Minor, and doubtless the *Ionic* population of the mother country. It appears in its earlier form in the poems of Homer, and in its later form in the works of Herodotus and Hippocrates. The Homeric poems are also largely tinged with elements more strictly poetic. In Attica, whose people were of *Ionic* descent, the language gradually ripened and strengthened, under the influences of Athenian life and the delicacies of Athenian taste, into the less soft and flowing, but more compact and dignified, and hardly less graceful and harmonious *Attic*.

6. The *Attic* dialect, spoken in Attica, as the result of the gradual modification of the Ionic, became the chief literary language of Greece, and the main vehicle of its history, philosophy, eloquence, and poetry ; although Heroic poetry retained to the last its Ionic and early Epic tinge, and Lyrical poetry was so naturalized in the *Æolic*, and later and more especially in the Doric dialect, that even the lyrical portions of the *Attic* dramas were pervaded by a very decided Doric element.

7. We may add, that after the conquests of Alexander had somewhat broken the unity and weakened the intensity of the Hellenic national life, and occasioned a considerable fusion of its different races, there sprang up a somewhat modified, though not radically different, form of the language, which is known as *the common dialect* (*ἡ κοινὴ διάλεκτος*), and which slightly impairs the purity of style of the later writers, who, however, still followed the earlier Greek models. This is sometimes called *Hellenistic* (in distinction from *Hellenic*), and is found, with a large intermixture of Hebraisms, in the Septuagint and the New Testament.



## A TABLE,

Showing the numbers of the paragraphs in this edition of the Grammar which correspond to the sections and paragraphs of former editions. By the help of this table, the matters referred to in the notes on the classical series may be readily found in this book. Where the subdivisions of a paragraph are the same in this as in former editions, they have been omitted in this table. The letter *n.* stands for *note*; *obs.*, for *observation*; *exc.*, for *exception*. B. stands for Bullions's Greek Grammar; B. & K., for Bullions and Kendrick's Greek Grammar.

B.	B. & K.	B.	B. & K.	B.	B. & K.
1	1	14	26, 27	45, 10	65
2	2	15	28	11	66
		16, 17	29	46, 12	67
\$ 1.		18	30	18	68
3, 1	3	19	31	14	69
2	4	20	34	15	70
3	5	21	35	16	71
		22	36	47, 17	72
		23	37	18	73
\$ 2.		24	38	19	74
		25	39	48	75
4, 1	6	26	40		
2	7	27, 28, 29	32	\$ 7.	
3	8	30	41	49	76
4	9	31	42	50	77
		32	43		
\$ 3.		33	44		
5	10	34	45	\$ 8.	
6	11	35	46	51	78
7	12	36	47	1	79
		37	48	2	80
\$ 4.		38	50	3	81
		39	51		
8, 2	13	40	52	\$ 9.	
3	14	41	53	53	82
4	15			1	83
5	16	\$ 6.		2	84
6	17	42	54		
7	18	43	55	\$ 10.	
8	19	44	56	58	85
9	20	45	57	1	86
		46	58	2	87
		47	59	54	88
\$ 5.		48	60		
10	21	49	61	\$ 11.	
11	22	50	62	55	89
12	23	51	63		
13	24	52	64		
14	25				

## X

## TABLE OF CORRESPONDING NUMBERS.

B.	B. & K.	B.	B. & K.	B.	B. & K.
56	— 90	84	— 181	106, R. 1	— 178
57	— 91	1	— 182	R. 2	— 179
58	— 92	2	— 183	107	— 180-4
59	— 93	85, 1	— 184		
60	— 94	2	— 185	\$ 30.	
61	— 95			108	— 185-6
\$ 12.		\$ 21.		\$ 31.	
62	— 96	86	— 186	109	— 187
63	— 97	87	— 187	111	— 188
64	— 98	88	— 188		
65	— 99	\$ 22.		\$ 32.	
66	— 100	89	— 189	112	— 189
67	— 101	rule I.	— 140	113, 1	— 190
68	— 102	rule II.	— 141	2	— 191
\$ 13.		90	— 142	3	— 192
69, 1	— 103	91	— 143		
2	— 104	\$ 23.		\$ 33.	
3	— 105	92	— 144	114	— 193
4	— 106	93	— 145	\$ 34.	
\$ 14.		94	— 146	115	— 194
70	— 107	1	— 147		
71	— 108	2	— 148	\$ 35.	
72, 1	— 109	3	— 149	116	— 195
2	— 110	95	— 150	I.	— 196
3	— 111	1	— 151	II.	— 197
73	— 112	2	— 152	III.	— 198
74	— 113			IV.	— 199
\$ 15.		\$ 24.		V.	— 200
75, 1	— 114	96, 2	— 160, 161	VI, 1	— 201
2	— 115	\$ 25.		2	— 202
76	— 116	98, 2, 4	— 162	VII, 1	— 203
\$ 16.		99, 4	— 163	2	— 204
77, 1	— 117	\$ 26.		VIII.	— 205
2	— 118	100	— 164	\$ 36.	
3	— 119			117	— 206
78	— 120			118	— 207
\$ 17.		\$ 27.		\$ 37.	
79	— 121	101	— 165	119	— 208
\$ 18.		102, R. 1	— 166	120	— 209
80	— 122	R. 2	— 167	1	— 210
1	— 123	R. 3	— 168	2	— 211
2	— 124	\$ 28.		121	— 212
3	— 125	108	— 169	122	— 213
\$ 19.		104, R. 1, exc.	— 170	123	— 214
81	— 126	R. 2	— 171	124	— 215
1	— 127	R. 3	— 172	125	— 216
2	— 128	R. 4	— 173	126	— 217
3	— 129	\$ 29.		127	— 218
\$ 20.		105	— 177	exc.	— 219
82	— 130			128	— 220
				129	— 221
				130	— 222
				131	— 223
				132	— 224
				133	— 225
				134	— 226

# TABLE OF CORRESPONDING NUMBERS.

xi

R.	R. & K.	R.	R. & K.	R.	R. & K.
\$ 38.		146	— 271	\$ 55.	
185	— 227	147	— 272	169	— 312
\$ 39.		\$ 46.		170, 2	— 314
194, 1	— 228	148	— 273	3	— 315
(1)	— 229	149	— 274	4	— 316
(2)	— 230	150	— 275	\$ 56.	
(3)	— 231	151	— 276	171	— 317
(4)	— 232	152	— 277	1	— 318
(5)	— 233	\$ 47.		2	— 319
2	— 234	153	— 278	3	— 320
(1)	— 235	154, 1	— 279	\$ 57.	
(2)	— 236	2	— 280	172	— 321
(3)	— 237	155	— 281	\$ 58.	
(4)	— 238	156	— 282	173	— 322
3	— 239	\$ 48.		178	— 323
4	— 240	157	— 283	1	— 324
5	— 241	158, 1	— 284	2	— 325
(1)	— 242	2	— 285	3	— 326
\$ 40.		3	— 286	4	— 327
187, 1	— 243	8	— 287	5	— 328
2	— 244	159, 1	— 288	174	— 329
3	— 245	2	— 289	175	— 330
4	— 246	3	— 290	\$ 59.	
5	— 247	4	— 291	176, 1	— 331
6	— 248	2	— 292	2	— 332
\$ 41.		4	— 293	\$ 60.	
138	— 249	\$ 49.		177	— 333
1	— 250	160	— 294	178	— 334
2	— 251	\$ 50.		179	— 335
3	— 252	160	— 295	180, 1	— 336
4	— 253	\$ 51.		2	— 337
5	— 254	161	— 296	\$ 61.	
6	— 255	1	— 297	181	— 338
\$ 42.		2	— 298	1	— 339
389	— 256	3	— 299	2	— 340
140, 1	— 257	162, 1	— 300	\$ 62.	
2	— 258	2	— 301	182	— 341
3	— 259	3	— 302	1	— 342
4	— 260	4	— 303	2	— 343
141	— 261	5	— 304	3	— 344
\$ 43.		\$ 52.		4	— 345
149	— 262	163	— 305	\$ 63.	
\$ 44.		\$ 53.		183	— 346
148	— 263	164	— 306	1	— 347
1	— 264	1	— 307	2	— 348
2	— 265	2	— 308	3	— 349
3	— 266	3	— 309	4	— 350
4	— 267	165	— 310	\$ 64.	
5	— 268	166	— 311	184	— 351
\$ 45.		\$ 54.		1	— 352
144	— 269	167	— 312	2	— 353
145	— 270	168	— 313	3	— 354



B.	B. & K.	B.	B. & K.	B.	B. & K.
<b>\$ 64.</b>		<b>\$ 73.</b>		<b>\$ 81.</b>	
184	— 353	184	— 394	205	— 445
		1	— 395	206	— 446
<b>\$ 65.</b>		2	— 396	208	— 451
185	— 354	3	— 397	1	— 451 (1)
1	— 355	4	— 398	2	— 451 (2)
2	— 356	5	— 399		
3	— 357	6	— 400		
				<b>\$ 82.</b>	
<b>\$ 66.</b>		<b>\$ 74.</b>		209, 1	— 454
186	— 359	195	— 401	2	— 455
1	— 359	1	— 402	3	— 456
2	— 360	2	— 403	8	— 456
3	— 361	3	— 404	exc.	— 457
				210, obs. 1	— 458
<b>\$ 67.</b>		<b>\$ 75.</b>		211	— 459, 460
187	— 362	196	— 405	211, 3	— 467
1	— 363	197	— 406	218	— 468
2	— 364	1	— 407		
3	— 365	2	— 408	<b>\$ 86.</b>	
4	— 365	3	— 409	217	— 506
		4	— 410	218	— 508
				1	— 508
<b>\$ 68.</b>		<b>\$ 76.</b>		2	— 507 rem. 7
188	— 367	198	— 411-9		
1	— 368	rem.	— 413	<b>\$ 87.</b>	
2	— 369	I.	— 414	220, 1	— 473-4
		II.	— 415	2	— 477
<b>\$ 69.</b>		III.	— 416	3	— 477
189, 1	— 370	IV.	— 417	4	— 477
2	— 371	V.	— 418	5	— 476
		VI.	— 419		
<b>\$ 70.</b>		VII.	— 420	<b>\$ 88.</b>	
190	— 372	1, 2	— 421	221, 1	— 479
		3	— 422	2	— 480
				3	— 479
<b>\$ 71.</b>		<b>\$ 77.</b>		4	— 480, 482, 488
191	— 373	199, 1	— 423-5		
1	— 374	2	— 426	<b>\$ 89.</b>	
2	— 375			222, 1	— 485
3	— 376	<b>\$ 78.</b>		2	— 490
192, 1	— 377	200	— 428	3	— 490
2	— 378	2	— 429	4	— 491
3	— 379	4	— 430		
4	— 380	5	— 431	<b>\$ 90.</b>	
5	— 381	6	— 432	224, 1	— 489
6	— 382	7	— 433	2	— 495 rem.
7	— 383			5	— 481
		<b>\$ 79.</b>		6	— 495
<b>\$ 72.</b>		201	— 434		— 499
193	— 384			<b>\$ 91.</b>	
1	— 385	<b>\$ 80.</b>		225, 1	— 502
2	— 386	202	— 435	2	— 503-3
3	— 387	203	— 436		
4	— 388	204, 4	— 438		
5	— 389	5	— 439, 440		
6	— 390	6	— 442		
7	— 391	7	— 444		
8	— 392				
9	— 393				

## TABLE OF CORRESPONDING NUMBERS.

xiii

B.	B. & K.	B.	B. & K.	B.	B. & K.
225, 4	— 510	\$ 98.		\$ 103.	
226	— 511	251	— 555-6	275	— 605
5	— 512	1	— 557	1	— 606
227	— 513	2	— 558	2	— 607
228	— 514, 519	3	— 559	3	— 608
7	— 515, 520	252	— 560	4	— 609
8	— 516-7	253	— 561	5	— 610
		254, 1	— 562		
		2	— 563		
		3	— 564		
		4	— 565		
\$ 92.		\$ 99.		\$ 104.	
229	— 523	255	— 566	276, 1	— 611
230	— 524	256	— 567	2	— 612
231	— 525	257	— 568	3	— 613
\$ 93.		\$ 100.		\$ 105.	
232, 1	— 526	258	— 569	277, 1	— 614
obs. 1	— 542-3			2	— 615
				278	— 616
				279	— 617
\$ 94.		\$ 101.		\$ 106.	
233, R. 1	— 521, 539	259	— 570	280	— 618
		260	— 571-2	281	— 619
		261	— 573	282	— 620
		262	— 574	283	— 621
		263	— 575	284	— 622
		264, (1)	— 576	285	— 623
		(2)	— 578	286	— 624
		(3)	— 579		
		(4)	— 580		
		(5)	— 581		
		(6)	— 583		
		(7)	— 583		
		265, a	— 584		
		b	— 585		
		c	— 586		
		266	— 587		
		267	— 588		
		a	— 589		
		b	— 590		
		268	— 591		
		269	— 592		
		270	— 593		
		(1)	— 594		
		(2)	— 595		
		(3)	— 596		
		(4)	— 597		
		(5)	— 598		
		271	— 599		
		272	— 600		
		273, obs. 5	— 600, obs. 3		
		obs. 6	— obs. 4		
		obs. 7	— obs. 5		
		obs. 8	— obs. 6		
		obs. 9	— obs. 7		
\$ 97.		\$ 102.		\$ 110.	
244	— 545	273, 1	— 601	296	— 643
1	— 547	2	— 602	297, 1	— 644
2	— 548	3	— 603	2	— 645
3	— 551	374, I	— 604	3	— 646
ext.	— 552	II	— 604	4	— 647
	— 549 (3)			5	— 648
	— 550				
	— 553				
	— 552 rem.				
245	— 554				
246-7	— 554 (2)				
248	— 554 (3)				
249	— 554 (3)				
250	— 554 (4)				

XIV TABLE OF CORRESPONDING NUMBERS.

B.	B. & K.	B.	B. & K.	B.	B. & K.
<b>\$ 111.</b>		820, 1	— 690	830, 1	— 777
298	— 649	2	— 691	2	— 778
299	— 650	3	— 692	3	— 779
		4	— 693		
		5	— 694		
		6	— 695		
<b>\$ 112.</b>		7	— 696	<b>\$ 125.</b>	
800	— 651	821	— 697	831	— 780
801	— 652			832	— 781
802	— 653	<b>\$ 120.</b>		1	— 782
803	— 654	822	— 698	2	— 783
804	— 655	823	— 699	3	— 784
805	— 656	1	— 700	4	— 785
806	— 657	2	— 701	5	— 786
807	— 658	3	— 702	6	— 787
808	— 659	824	— 703	7	— 788
809	— 660	1	— 704	833	— 789
810	— 661	2	— 705	1	— 790
		3	— 706	2	— 791
<b>\$ 113.</b>		4	— 707	3	— 792
811, 1	— 662	5	— 708	4	— 793
2	— 663	6	— 709	5	— 794
3	— 664	825	— 710	6	— 795
4	— 665			834	— 796-7
812	— 666	<b>\$ 121.</b>		2	— 798
		826, 1	— 711	3	— 799-801
<b>\$ 114.</b>		2	— 712	5	— 802
813	— 667	3	— 713	6	— 803
1	— 668	<b>\$ 122.</b>		835	— 804
2	— 669	827	— 714	1	— 805
3	— 670	1	— 715	2	— 806
4	— 671	2	— 716	836	— 807
5	— 672	3	— 717	1	— 808
<b>\$ 115.</b>		4	— 718	2	— 809
814, 1	— 673	<b>\$ 123.</b>		837	— 810
2	— 674	828	— 719	838	— 811
3	— 675	1	— 720	839	— 812
		2	— 721	840	— 813
<b>\$ 116.</b>		3	— 722	841	— 814
815	— 676	4	— 723	842	— 815
816, I.	— 677	<b>\$ 124.</b>		843	— 816
II.	— 678	829, 1	— 724-726	1	— 817
III.	— 679	2	— 725	2	— 818
IV.	— 680	3	— 726	844	— 819
V.	— 681	4	— 727	845	— 820
VI.	— 682	5	— 728	1	— 821
VII.	— 683	6	— 729	2	— 822
VIII.	— 684	7	— 730	846	— 823
IX.	— 685	8	— 731	1	— 824
		9	— 732	2	— 825
<b>\$ 117.</b>		10	— 733	847	— 826
817	— 686	11	— 734-760	848	— 827
		12	— 735-744		
<b>\$ 118.</b>		13	— 745-748		
818	— 687	14	— 749-764		
819	— 688	15	— 765-768		
		16	— 769-773		
<b>\$ 119.</b>		17	— 774		
820	— 689	18	— 775-751		
			— 778-776		

## XV

R.	B. & K.	R.	B. & K.	R.	B. & K.
\$ 127.		\$ 133.		\$ 136.	
260, 1 — 589		394 — 588		417, 1 — 941	
2 — 540		395, 1 — 584		2 — 942	
3 — 541		396, 2 — 585		3 — 943	
4 — 542		3 — 586		4 — 944	
5 — 543		4 — 587		5 — 945	
6 — 544		5 — 588		6 — 946	
1) — 545		6 — 589		7 — 947	
2) — 546		7 — 590		8 — 948	
3) — 547		8 — 591		9 — 949	
4) — 548		9 — 592		10 — 950	
5) — 549		397, 10 — 593		11 — 951	
		11 — 594		12 — 952	
		12 — 595		13 — 953	
		13 — 596		14 — 954	
		398, 14 — 597			
		15 — 598			
		16 — 599			
		399, 17 — 600			
		18 — 601			
		19 — 602			
		20 — 603			
		21 — 604			
\$ 128.		\$ 134.		\$ 137.	
361 — 550		400 — 905		419 — 955	
362 — 551		401 — 906			
363 — 552		402 — 907			
364, 1 — 553		403, 1 — 908			
2 — 554		2 — 909			
3 — 555		3 — 910			
4 — 556		4 — 911			
		5 — 912			
		6 — 913			
		7 — 914			
		8 — 915			
		9 — 916			
		10 — 917			
		11 — 918			
		12 — 919			
		13 — 920			
		14 — 921			
		15 — 922			
		16 — 923			
		17 — 924			
		18 — 925			
		19 — 926			
		20 — 927			
\$ 129.				\$ 138.	
365 — 557				420 — 956	
367 — obs. 1				421 — rem.	
368 — obs. 2				422 — obs. 1	
369 — obs. 3				423 — obs. 2	
370 — obs. 4				424 — obs. 3	
\$ 130.				\$ 139.	
371 — 558				425 — 957	
372 — n.				426 — obs. 1	
373 — obs. 1				427 — obs. 2	
374 — obs. 2				428 — 958	
				429 — obs. 3	
				430 — obs. 4	
				431 — 959	
				432 — 960	
				433 — obs. 5	
				434 — 961	
				435 — 962	
				436 — 963	
				437 — rem.	
				438 — obs. 6	
				439 — obs. 7	
				440 — obs. 8	
\$ 131.				\$ 140.	
375 — 559				441 — 964	
376 — 560				442 — 965	
377 — 561				1 — 966	
378 — 562				2 — 967	
379 — 563				3 — 968	
380 — 564				4 — 969	
381 — 565					
382 — 566					
383 — 567					
384 — 568					
385 — 569					
386 — 570					
387 — 571					
388 — 572					
389 — 573					
390 — 574					
391 — 575					
392 — 576					
\$ 132.				\$ 141.	
393, 1 — 577				443 — 970	
2 — 578				444 — 971	
3 — 579				1 — 972	
4 — 580				2 — 973	
5 — 581				3 — 974	
6 — 582				4 — 975	
				5 — 976	
				6 — 977	

B.	B. & K.	B.	B. & K.	B.	B. & K.
445	— 973	498	—1000, rem.	554	—1022, n.
446	— 979	499	—1001		
447	— 980	500	— rem.		
448	— 981	501	— obs. 3	\$ 149.	
		502	—1002	555	—1023
\$ 142.		508	—1008	556	— obs. 1
449	— 982	504	— rem.	557	— rem. 1
450	— 983	505	—1004	558	— rem. 2
451	— obs. 1	506	— exc.	559	— exc. I
452	— obs. 2	507	—1005	560	— obs. 2
453	— 984	508	—1006	561	— exc. II
454	— 985	509	— obs. 5	562	— obs. 3
455	— obs. 3	510	— obs. 6		
456	— obs. 4	511	—1007		
457	— obs. 5	512	—1008	\$ 150.	
458	— obs. 6	513	— obs. 7	563	—1024
459	— obs. 7	514	— obs. 8	564	—1025
460	— obs. 8	515	—1009	565	— obs. 1
461	— 986	516	— rem.	566	— n. 1
462	— obs. 9			567	— obs. 2
463	— 987	\$ 145.		568	— n. 2
464	— obs. 10	517	—1010	569	— obs. 3
465	— obs. 11			570	— n.
\$ 143.		\$ 146.		571	— obs. 4
466	— 988	518	—1011	572	— obs. 5
467	— rem.	519	— obs. 1	573	— obs. 6
468	— 989	520	— obs. 2	574	— obs. 7
1	— 990	521	— obs. 3	575	— obs. 8
2	— 991			576	— obs. 9
3	— 992	\$ 147.			
4	— 993	522	—1012	\$ 151.	
5	— 994	523	—1013	577	—1026
469	— 995	524	—1014	578	—1027
470	— 996	525	— obs. 1	579	—1028
471	— n.	526	— obs. 2	580	— obs. 1
472	— 997	527	—1014	581	— obs. 2
473	— rem.	528	— rem.	582	— obs. 3
474	— obs. 1	529	— obs. 3	583	—1029
475	— obs. 2	530	—1015		
476	— obs. 3	531	— obs. 4		
477	— obs. 4			\$ 152.	
478	— obs. 5	\$ 148.		584	—1030
479	— obs. 6	532	—1016	585	—1031
480	— obs. 7	533	— obs. 1	586	— obs. 1
481	— obs. 8	534	— rem. 1	587	— obs. 2
482	— 998	535	— rem. 2	588	— obs. 3
483	— rem.	536	— obs. 2	589	— obs. 4
484	— obs. 9	537	—1017		
485	— obs. 10	538	— rem. 3		
486	— obs. 11	539	— obs. 3	\$ 153.	
487	— obs. 12	540	— obs. 4	590	—1032
488	— obs. 13	541	— obs. 5	591	—1033
489	— obs. 14	542	—1018	592	— obs. 1
490	— obs. 15	543	—1019	593	—1034
\$ 144.		544	— rem. 4	594	—1035
491	— 999	545	— obs. 6	595	— obs. 2
492	— rem.	546	— obs. 7	596	— obs. 3
493	— obs. 1	547	—1020	597	— obs. 4
494	—1000	548	— exc.	598	— obs. 5
495	— exc. 1	549	— obs. 8	599	— obs. 6
496	— exc. 2	550	—1021	600	— obs. 7
497	— obs. 2	551	—1022	601	— obs. 8
		552	— obs. 9	602	— n.
		553	— obs. 10		

# TABLE OF CORRESPONDING NUMBERS. xvii

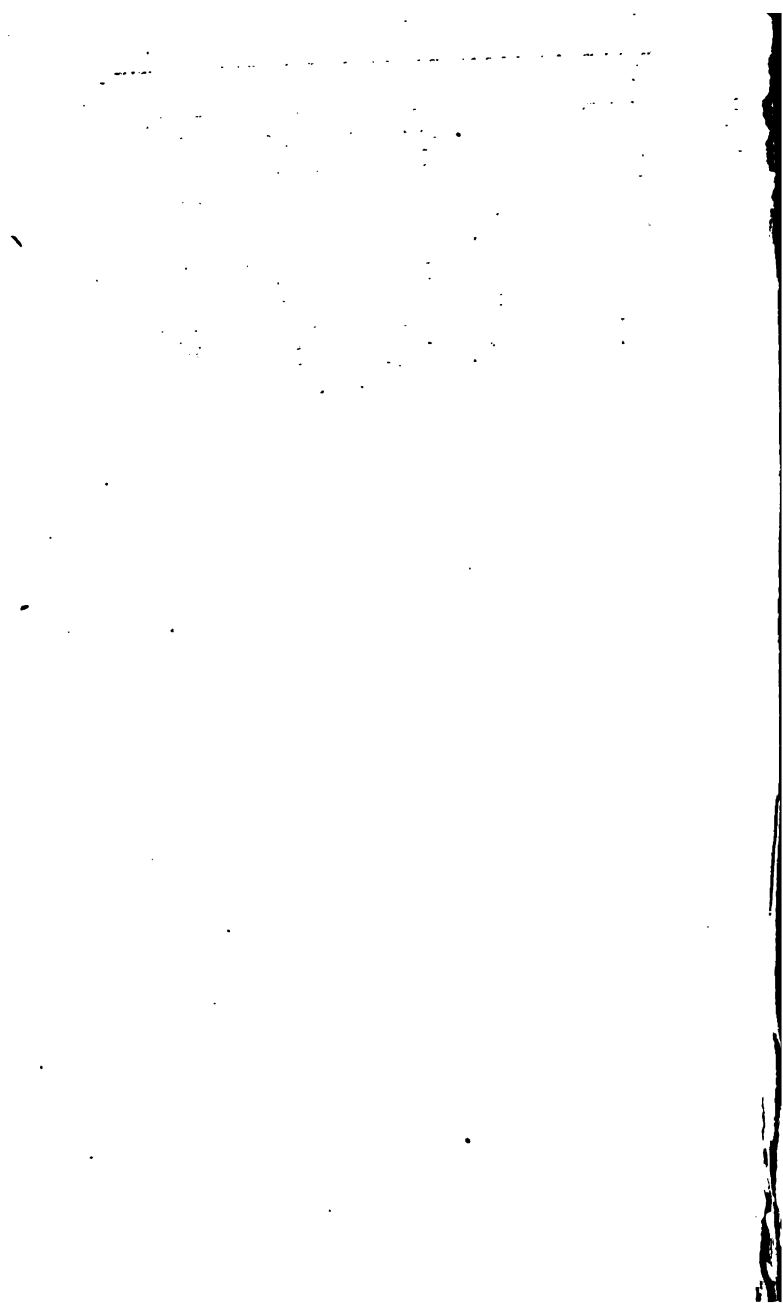
B.	B. & K.	B.	B. & K.	B.	B. & K.
<b>\$ 154.</b>		<b>\$ 161.</b>		682	—1073
603	—1086	643	—1050	683	—1073
604	—1087	644	—1051	684	—1074
605	— n.	646	—1052	685	—1075
606	—1088	647	— obs.	686	— obs. 2
607	— obs. 1			687	—1076
608	— obs. 2			688	— obs. 3
609	—1089	<b>\$ 162.</b>		689	— obs. 4
610	— n.	648	—1053	690	— obs. 5
611	— obs. 3	649	— obs.	691	— obs. 6
612	— obs. 4			692	— obs. 7
<b>\$ 155.</b>		<b>\$ 163.</b>		<b>\$ 169.</b>	
618	—1040	650	—1054	693	—1077
		651	— obs.	694	— obs. 1
<b>\$ 156.</b>		<b>\$ 164.</b>		695	— obs. 2
614	—1041	652	—1055	<b>\$ 170.</b>	
615	— obs. 1	653	—1056	696	—1078
616	— obs. 2	654	—1057	697	—1079
617	— obs. 3			698	— obs.
618	— n.	<b>\$ 165.</b>		<b>\$ 171.</b>	
<b>\$ 157.</b>		655	—1058	699	—1080
619	—1042	656	—1059	<b>\$ 172.</b>	
620	—1043	657	— obs. 1	700	—1050
621	—1044	658	—1060	701	—1081
622	— II.	659	— exc. 1	702	— obs. 1
623	— n. 1	660	— exc. 2	703	—1083
624	— n. 2	661	— n.	704	— obs. 2
II.	— III.	662	— obs. 2	705	— obs. 3
625	—1045	663	—1061	706	— obs. 4
626	— rem.	664	—1062	707	— obs. 5
<b>\$ 158.</b>		665	—1063	708	— obs. 6
627	—1046	666	— obs. 3	709	—1084
628	— obs. 1	667	— obs. 4	710	—1085
629	— obs. 2	<b>\$ 166.</b>		711	— obs. 7
630	— obs. 3	668	—1064	712	— obs. 8
631	— obs. 4	669	—1065	713	—1086
632	— obs. 5	670	—1066	<b>\$ 173.</b>	
633	— n.	671	—1067	714	—1087
634	— obs. 6	672	— rem.	715	— obs. 1
<b>\$ 159.</b>		<b>\$ 167.</b>		716	— obs. 2
635	—1047	673	—1068	717	— obs. 3
636	—1048	674	—1069	718	— obs. 4
637	— obs. 1	675	— obs. 1	<b>\$ 174.</b>	
638	— obs. 2	676	—1070	719	—1088
639	— obs. 3	677	— obs. 2	720	—1089
<b>\$ 160.</b>		678	— obs. 3	721	—1090
640	—1049	679	— n.	722	— obs. 1
641	— obs. 1	680	— obs. 4	723	— obs. 2
642	— obs. 2	<b>\$ 168.</b>		724	— obs. 3
		681	—1071	725	— obs. 4

B.	B. & K.	B.	B. & K.	B.	B. & K.
726	—1090, obs. 5	779	—1116	824	—1166
		780	—1117		
\$ 175.		781	—1118	\$ 190.	
727	—1091	782	—1119	881	—1167
728	—1092	783	—1120	882	—1168
729	—1093	784	—1121	883	—1169
730	— exc.	785	—1122		
731	—1094	786	—1123	\$ 191.	
732	— obs. 1	787	—1124	884	—1170
733	— obs. 2	788	—1125	885	— n.
734	—1095	789	—1126		
735	— obs. 3	790	—1127	\$ 192.	
736	— obs. 4	791	—1128	886	—1171
737	— obs. 5	792	—1129	887	— n.
738	— obs. 6	793	—1130	888	—1172
\$ 176.		794	—1131	889	—1173
740	—1096	795	—1132	890	—1174
741	— obs. 1	796	—1133	891	— n.
742	— obs. 2	797	—1134	892	—1175
743	— obs. 3	798	—1135		
		799	—1136	\$ 193.	
\$ 177.		800	—1137	843	—1176
744	—1097	801	—1138		
745	—1098			\$ 194.	
746	—1099	802	—1139	844	—1177
747	—1100	1	—1140		
748	— obs. 1	2	—1141	\$ 195.	
749	—1101	3	—1142	845	—1178
750	— obs. 2	\$ 181.		846	—1179
751	— n.	803	—1143	847	—1180
752	—1102	\$ 182.		848	—1181
753	—1103	804	—1144		
754	— obs. 3	805	—1145	\$ 196.	
755	—1104			850	—1182
756	— obs. 4	\$ 183.		851	—1183
757	— obs. 5	806	—1146	852	—1184
758	—1105	\$ 184.		853	—1185
759	—1106	807	—1147	854	—1186
760	—1107	808	—1148		
761	— n.	\$ 185.		\$ 197.	
762	— obs. 6	809	—1149	855	—1187
763	—1108	\$ 186.		856	—1188
764	— obs. 7	810	—1150	857	—1189
765	—1109	\$ 187.		\$ 202.	
766	—1110	811	—1151	860	—1190
\$ 178.		812	—1152	861	—1191
767	—1112	\$ 188.		\$ 204.	
768	— rem.	813	—1153	872	—1192
769	— obs. 1	814	—1154	873	—1193
770	— obs. 2	815	—1155	874	—1194
771	— obs. 3	816	—1156	875	—1195
772	— obs. 4	817	—1157	876	—1196
773	— obs. 5	818	—1158	877	—1197
774	— obs. 6	819	—1159		
\$ 179.		820	—1160		
775	—1113	821	—1161		
776	—1114	\$ 189.			
777	—1115	822	—1162		
778	— obs. 1'	823	—1163		

# TABLE OF CORRESPONDING NUMBERS. XIX

B.	B. & K.	B.	B. & K.	B.	B. & K.
<b>§ 206.</b>		894, 2	—1201	892, 3	—1209
896	—1198	8	—1202		
897	— 28	895, 4	—1203	<b>§ 210.</b>	
898	— 26	896, 5	—1204	901	—1210
899	— 26				
900	— 28	<b>§ 208.</b>		<b>§ 211.</b>	
891	— 82	897	—1205	902	41 —1211
892	— 26	898	—1206		
				<b>§ 212.</b>	
<b>§ 207.</b>		<b>§ 209.</b>		908	— 24-40
894	—1199	899, 1	—1207	904	— 24-40
1	—1200	2	—1208		





# GREEK GRAMMAR.

---

## PART FIRST.

### ORTHOGRAPHY.

1.—ORTHOGRAPHY treats of letters, and the mode of combining them into syllables and words.

2.—A LETTER is a mark or character used to represent an elementary sound of the human voice. The Greek alphabet is said to have been brought into Greece by Cadmus, from Phoenicia. It is certainly of Semitic, and probably of Phœnician origin. Two or three of the original letters were dropped out of the ordinary alphabet, being retained only among the numerals. Others were changed, and  $\phi$ ,  $\chi$ ,  $\psi$  were certainly a later addition.

The Alphabet, as ultimately constituted, consisted of twenty-four letters, as follows:—

FORM.	NAME.	POWER.
A α	<i>Alpha</i>	a in <i>father</i>
B β β	<i>Beta</i>	b in <i>bee</i>
Γ γ γ*	<i>Gamma</i>	g in <i>go</i>
Δ δ	<i>Delta</i>	d in <i>did</i>
E ε	<i>Epsilon</i>	e in <i>met</i>
Z ζ	<i>Zeta (z or dz)</i>	
H η	<i>Eta</i>	ey in <i>they</i>
Θ θ θ	<i>Theta</i>	th in <i>thick</i>
I ι	<i>Iota</i>	i in <i>pin</i>
K κ	<i>Kappa</i>	k, or c hard, <i>kin, care</i>
Λ λ	<i>Lambda</i>	l in <i>lay</i>
M μ	<i>Mu</i>	m in <i>madam</i>
N ν	<i>Nu</i>	n in <i>nun</i>
Ξ ξ	<i>Xi</i>	x in <i>fox</i>
O ο	<i>Omikron</i>	o in <i>tyro, not</i>
Π π	<i>Pi</i>	p in <i>pea</i>
P ρ	<i>Rho</i>	r in <i>row</i>
Σ σ, final ς	<i>Sigma</i>	s in <i>sun, us</i>
T τ τ	<i>Tau</i>	t in <i>tea, not</i>
Υ υ	<i>Upsilon</i>	u in <i>brute</i>
Φ φ	<i>Phi</i>	ph in <i>philo</i>
X χ	<i>Chi</i>	ch in <i>buch (German)</i>
Ψ ψ	<i>Psi</i>	ps in <i>lips</i>
Ω ω	<i>Omega</i>	o in <i>no, tone</i>

\* The letter γ before κ, γ, χ, or ξ, is sounded like n in *finger*; thus, ἄγγελος, ἀγκών, pronounced *ang-gelos, ang-kōn*.

## VOWELS AND DIPHTHONGS.

The letters in the Greek alphabet are either *Vowels* or *sonants*.

SI

### VOWELS.

**3.**—A *Vowel* is a letter which represents a simple *inarticulate* sound, and, in a word or syllable, may be sounded alone. The vowels are seven, viz. :

Two short,            ε, ο.

Two long,            η, ω.

Three doubtful, α, ι, υ.

**4.**—Α, ι, υ, are called *doubtful*, because they are sometimes short, and sometimes long. Thus, =

α in πατήρ, is always short.

α in λαός, is always long.

α in Ἄρης, may be either long or short.

**5.**—There are but five distinct vowel sounds in the Greek language, viz., α, ε, ι, ο, υ. The η and ω simply express the lengthened sound of ε and ο. The vowel-sounds then may be thus expressed :

Short, ᾱ, ε, ῑ, ο, ῥ.

Long, ᾱ, η, ῑ, ω, ῥ.

### DIPHTHONGS.

**6.**—The union of two vowels in one sound is called a *Diphthong*. Diphthongs are of two kinds, *Proper* and *Improper*.

*Note 1.* The first vowel of a diphthong, in Greek, is called the *pre-positive vowel*; and the second, the *subjunctive vowel*.

**7.**—*Diphthongs* in Greek are formed by subjoining to the more open vowels, ᾱ, ᾱ, ε, η, ο, ω, the closer vowels,

ι, υ, or by combining the two latter with each of  
Thus,

ἄι, εἰ, οἰ.

ᾰυ, ευ, ου.

ᾱι, ηι, ωι, commonly written, α, η, ω.

ηυ, ωυ.

υι.

8.—Of these, α, η, ω, are called *improper* diphthongs, the ι being written under, or *subscribed*, and not at all sounded; ηυ, ωυ, υι, are also sometimes called *improper* diphthongs. The others are called *proper* diphthongs.

*Note 2.* The *iota* (ι) in α, η, ω, from its position under the prepositive vowel, is called *iota subscript*. But when this vowel is a capital, the ι is written after it; as, Ἀδῆγ = ᾠδῆγ; ΤΩΙ ΣΟΦΩΙ = τῷ σοφῷ.

9.—A vowel, preceded by another vowel, with which it does not form a diphthong, is said to be *pure*. Thus, α is pure in γέα and φίλια; ος is pure in πόλεος, ῥάδιος, &c. The *separate* pronunciation of two vowels which *might* form a diphthong is indicated by a *diæresis* (·) thus, τείχεϊ = τεῖ-χε-ι, but τείχει = τεῖ-χει.

## THE PRONUNCIATION OF VOWELS AND DIPHTHONGS.

10.—The ancient pronunciation of the Greek vowels and diphthongs cannot now be determined with certainty in all cases. The knowledge we have of it is derived chiefly from Greek words that appear in Latin, and Latin words that appear in Greek; from imitation of natural sounds, as the bleating of the sheep, or the barking of the dog; from a play upon words, and other similar hints. Valuable aid may be derived from the pronunciation of the modern Greek, and a study of the euphonic laws which have produced it.

11.—If uniformity in the pronunciation of the Greek is to be aimed at—and it is certainly desirable that it should—the Erasmian method, among all others now in use, seems entitled to preference, on account of its simplicity and perspicuity, and as having largely in its favor the authority of the ancients. It is the pronunciation mainly prevalent in Europe, and to a considerable extent in America. The system exhibited in the following

**12.—Table of Vowel and Diphthongal Sounds.**

Short <i>ā</i> ,	like <i>a</i>	in Jehovah	as <i>μουσά</i>
Long <i>ā</i> ,	like <i>a</i>	in far	as <i>φάρος</i>
Short <i>e</i> ,	like <i>e</i>	in met	as <i>μέν</i>
Long <i>η</i> ,	like <i>ey</i>	in they	as <i>θηρός</i>
Short <i>i</i> ,	like <i>i</i>	in tin	as <i>μίν</i>
Long <i>ī</i> ,	like <i>i</i>	in machine	as <i>σίτος</i>
Short <i>o</i> ,	like <i>o</i>	in tyro, not	as <i>τόνος</i>
Long <i>ω</i> ,	like <i>o</i>	in go, tone	as <i>ἐγώ, φωνή</i>
Short <i>ū</i> ,	like <i>u</i>	in brute	as <i>τύπτω</i>
Long <i>ū</i> ,	like <i>u</i>	in tune	as <i>πῦρ</i>
<i>ai</i> ,	like <i>ay</i>	in aye	as <i>τύψαι</i>
<i>au</i> ,	like <i>ou</i>	in our, thou	as <i>αὐτός</i>
<i>ei</i> ,	like <i>i</i>	in ice	as <i>εἰς, φίλει</i>
<i>eu</i> ,	like <i>eu</i>	in feud	as <i>φεύγω</i>
<i>oi</i> ,	like <i>oi</i>	in oil	as <i>οἶδα</i>
<i>ou</i> ,	like <i>ou</i>	in ragout	as <i>οὐδεὶς</i>
<i>yu</i> ,	like <i>ew</i>	in few	as <i>ἡδύχημην</i>
<i>wu</i> ,	like <i>ow</i>	in how	as <i>ὠτάς</i>
<i>ui</i> ,	like <i>ui</i>	in quick, or like the English <i>we</i> .	

**CONSONANTS.**

**13.—A *Consonant*** is a letter which represents an *articulate* sound, and, in a word or syllable, is never sounded alone, but always in connection with a vowel or diphthong.

Consonants are divided into mutes, semi-vowels, and double consonants.

**14.—The *Mutes*** are nine, and are divided into three classes, according to their strength, or stress of articulation, viz :

Smooth,	<i>π, x, τ.</i>
Middle,	<i>β, γ, δ.</i>
Aspirate,	<i>φ, χ, θ.</i>

**15.**—The *smooth* mutes are so called as being uttered without aspiration; the *aspirates*, as uttered with a full sound of the *h*; and the *middle*, as being intermediate in position, and also in degree of aspiration. These latter, having a more full and ringing sound, are called *sonants*.

**16.**—Each smooth mute has its own middle and its own aspirate; and the three are called mutes of the *same order*, because they are pronounced by the same organ; thus,

*l*-mutes, or labials, π, β, φ.

*k*-mutes, or palatals, ζ, γ, χ.

*t*-mutes, or linguals, τ, δ, θ.

*Obs.*—Mutes of the *same order* are frequently interchanged.

**17.**—The *Semi-vowels* are five, λ, μ, ν, ρ, σ. Of these, λ, μ, ν, ρ, are called *liquids*, because they readily *flow* into, and coalesce with other consonants.

**18.**—The *Double Consonants* are three, ψ, ξ, ζ. They are formed from the three orders of mutes with σ; thus,

$$\left. \begin{array}{l} \pi, \beta, \varphi, \\ \zeta, \gamma, \chi, \\ (\tau), \delta, (\theta), \end{array} \right\} \text{ with } \sigma \text{ makes } \left\{ \begin{array}{l} \psi, \\ \xi, \\ \zeta, \end{array} \right\} \text{ equivalent to } \left\{ \begin{array}{l} \text{ps.} \\ \text{x.} \\ \text{z.} \end{array} \right.$$

**19.**—In declensions and inflections, when a labial or a palatal mute is followed by σ, the double consonant ψ or ξ is substituted for the two; thus, for Ἀραβσι or πλέξω, write Ἀραψι, πλέξω, &c. But a τ-mute, coming before σ, is rejected; thus, for ἀνύτσω, write ἀνύσω, &c. (63.)

**20.**—In like manner a double consonant may be resolved into the mute from which it is formed, and ζ; thus,

ψ may be resolved into πς, βς, or φς.

ξ “ into ζς, γς, or χς.

ζ “ (perhaps) into δς.

## SYLLABLES.—ACCENTS.

This is done when, in the declension of nouns and verbs, it becomes necessary to separate the  $\varsigma$  from the mute with which it is combined; thus,  $\lambda\alpha\tilde{\iota}\lambda\alpha\psi$ , by dropping the  $\varsigma$  becomes  $\lambda\alpha\tilde{\iota}\lambda\alpha\pi$ ;  $\kappa\acute{o}\rho\alpha\varsigma$  becomes  $\kappa\acute{o}\rho\alpha\chi$ ; and so of other combinations.

## SYLLABLES.

**21.**—A *Syllable* is a distinct sound forming the whole of a word, or so much of it as can be sounded at once.

Every word has as many syllables as it has distinct vowel-sounds.

A word of one syllable is called a *Monosyllable*.

A word of two syllables is called a *Dissyllable*.

A word of three syllables is called a *Trisyllable*.

A word of many syllables is called a *Polysyllable*.

**22.**—In a word of many syllables, the last is called the *final* syllable; the one next the last is called the *penult*; and the syllable preceding that, is called the *antepenult*.

To syllables belong certain marks and characters; these are—

### Accents.

**23.**—The ACCENTS in Greek are three, viz.: the *acute* ( $\delta\acute{\epsilon}\xi\upsilon\varsigma$ , *sharp*), the *grave* ( $\beta\alpha\rho\acute{\upsilon}\varsigma$ , *heavy*), = and the *circumflex* ( $\pi\epsilon\rho\iota\sigma\pi\acute{\iota}\omega\mu\epsilon\nu\omicron\varsigma$ , *winding*).

They are thus indicated:

The *acute* ( $\acute{\phantom{a}}$ ), as,  $\delta\acute{\epsilon}\xi\upsilon\varsigma$ .

The *grave* ( $\grave{\phantom{a}}$ ), as,  $\tau\grave{\iota}\nu\epsilon\varsigma$ .

The *circumflex* ( $\circ\grave{\phantom{a}}$ ), as,  $\psi\epsilon\tilde{\upsilon}\delta\omicron\varsigma$ .

**24.**—Accents in Greek indicated the *tone* or pitch of voice in pronouncing a syllable. The *acute* accent indicated a *sharp*, raised tone; the *circumflex*, a tone first raised, and then depressed to the ordinary level; the *grave* is simply the *negation* of accent: it belongs, therefore, in *theory*, to every unaccented syllable, and is *written* only when it stands



in place of an acute which, in continuous discourse, loses its proper accent.

#### GENERAL RULES.

25.—In *Diphthongs* the accent stands on the *subjunctive* vowel; as,  $\pi\acute{\iota}\theta\omega$ ,  $\tau\acute{o}\upsilon\tau\omicron$  (not  $\pi\acute{\epsilon}\theta\omega$ ,  $\tau\acute{o}\upsilon\tau\omicron$ ); but, in the improper diphthongs,  $\alpha$ ,  $\eta$ ,  $\omega$ , on the *prepositive*, as,  $\alpha\acute{\iota}\delta\eta\varsigma = \acute{\alpha}\delta\eta\varsigma$ .

26.—The *acute* accent may stand on either one of the three last syllables of a word; the *circumflex*, on either one of the two last; the *grave*, from the nature of the case, is *written* only on the last. Words are named according to their accent, as follows:

A word with acute accent on the last syllable, is called *Oxytone*.

A word with acute accent on the penult syllable, is called *Paroxytone*.

A word with acute accent on the antepenult syllable, is called *Proparoxytone*.

A word circumflexed on the ultimate, is called *Perispomenon*.

A word circumflexed on the penult, is called *Properispomenon*.

A word with the grave accent on the ultimate, is called *Barytone*.

27.—The *acute* accent can fall on the antepenult only when the ultimate is short. The *circumflex* requires a syllable long by nature, and can stand on the penult only when the ultimate is short.

28.—The *grave* (which is simply the absence of accent) is of course *understood* on all syllables not marked with the acute or circumflex, and, as above remarked, is *written* only when it stands for a depressed acute. This takes place regularly in *oxytones*, in continued discourse. Thus,  $\alpha\delta\tau\acute{\upsilon}\varsigma$ , *oxytone*; but  $\alpha\delta\tau\grave{\omicron}\varsigma$   $\epsilon\phi\eta$ , the acute accent of  $\acute{\omicron}\varsigma$  being depressed before  $\epsilon\phi\eta$ . So  $\theta\epsilon\acute{\omicron}\varsigma$ ; but  $\theta\epsilon\grave{\omicron}\varsigma$   $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\epsilon\iota$ .

i **29.**—From the above result the following rules:

▼ A *proparoxytone* requires a short ultimate; and therefore a word with long ultimate cannot have an accent on the antepenult.

A *properispomenon* requires a short ultimate and a long penult; and conversely, a long penult, *if accented*, must be circumflexed if the ultimate is short.

**30.**—*Note*—The diphthongs *αι* and *οι* final, syllables long only by position, and the Attic *ως* instead of *ος*, are considered short in accentuation; but the optative terminations *οι* and *αι*, and *οι* in the adverb *οἶκοι*, are long.

**31.**—In words declined by cases, except participles, the accentuation of the nominative can be ascertained only by consulting a good lexicon. That being ascertained, the accentuation of the oblique cases may be found by the rules of accent under each declension. These rules apply generally to adjectives and participles of the same declension.

### Accents in Contraction.

**32.**—When two syllables are drawn together by *contraction*, if either of the contracted syllables had an accent before the contraction, the contracted syllable retains one. If the accent stood on the *first* syllable, whether circumflex or acute, the resulting accent will be a circumflex; if on the second syllable, the accent, whether acute or circumflex, will be unchanged; as,

φιλέετε, cont.	φιλεῖτε.		φιλεοίμην, cont.	φιλοίμην.
φιλέει, “	φιλεῖ.		ἔσταώς, “	ἔστώς.

On the other hand,

φίλεε, cont.	φίλει.		τίμαε, cont.	τίμα.
--------------	--------	--	--------------	-------

**33.**—In *crasis* (the union of two vowels of different words), the accent of the first word is dropped, that of the second remains; as, τὰ ἀγαθὰ, contracted τὰγαθὰ; but is changed from acute to circumflex if the general laws require it (see 29); as, τὰ ἄλλα, contracted τᾷλλα,

## ENCLITICS.

34.—Certain words of one or two syllables, when used in discourse, throw back their accent on the preceding word, if in connection with it, and stand themselves without an accent. Such words are called *enclitics*.

35.—The *Enclitics* commonly in use are the following, viz: 1. The present indicative of the verbs εἰμί and φημί, in all the numbers and persons except the second person singular. 2. The indefinite τις, τι, in all its cases and numbers. 3. The pronouns μοῦ, μοί, μέ—σου, σοί, σέ—οὔ, οἷ, ἐ—μίν, νύν, and most of those beginning with σφ. 4. The adverbs πῶς, πῇ, ποί, ποῦ, ποθί, ποθέν, ποτέ, not interrogative; and, 5. The particles πῶ, τέ, τοί, γέ, ξέν or ζέ, νύν or νύ, πέρ, ῥά, and δε inseparable (not conj. δέ, and, but), as in ὅδε.

36.—A *proparoxytone* (a word *acuted* on the antepenult), or a *properispomenon* (a word *circumflexed* on the penult), followed by an enclitic, takes the accent of that enclitic in the form of an acute on the ultimate; as, ἔλεγέ μοι, δῶρὸν ἐστίν, τοῦτό γε, σῶμά μου.

37.—If a *paroxytone* is followed by an enclitic of one syllable, the accent of the enclitic is simply *absorbed* in that of the paroxytone; as, λόγος μου for λόγος μου; λόγος τις for λόγος τις; if it is followed by an enclitic of two syllables, the enclitic retains its accent; as, λόγοι τινές, κόσμος ἐστίν.

38.—When an oxytone or perispomenon is followed by an enclitic, the enclitic, whether of one or two syllables, loses its accent; as, ἀνὴρ τις, φιλῶ σε, χαλεπὸν ἐστίν, γυναικῶν τινῶν.

39.—When several enclitics occur in succession, the first having lost, or thrown back its accent on the preceding word, the second throws its accent always as an acute on the first, and the third on the second, &c., till

the last only is without an accent; as, εἰ τίς τινα φησὶ μοι καπεῖναι.

**40.**—The enclitic retains its accent, when it stands *alone*, or begins a clause; when a final vowel of the preceding word has been *cut off*; or when it is *emphatic*.

### Proclitics, or Atonics.

**41.**—The following monosyllables seem to throw their accent *forward* upon the *following* word, and are hence called *proclitics*, or *atonics*; viz., the *articles*, ὁ, ἡ, οἱ, αἱ; the *prepositions*, ἐν, εἰς, ἐκ (ἐξ); the *conjunctions*, εἰ, ὥς; and the *adverb* οὐ (οὐκ, οὐχ); but not οὐχι. But they *take* an accent from a following enclitic; as, εἴγε; when they follow the main word; as, θεὸς ὧς; or when ending a sentence; as, πῶς γὰρ οὐ.

### Spiritus, or Breathings.

**42.**—The *breathings* are two: the *rough* breathing (*spiritus asper*), marked (ʼ); and the *smooth* breathing (*spiritus lenis*), marked (·). The rough breathing is our *h*; as, ὁ, ἡ.

*Note.*—Anciently, H marked the Greek aspirate; as, ἑκατόν, written HEKATON.

**43.**—The smooth breathing simply indicates the absence of the rough. These marks are thus employed:—

(1.) An initial vowel or diphthong has always a breathing. Diphthongs take it on the *second* vowel; as, εὐρέ, οὗτος; but α, η, ω on the *first*; as, Αἰδης.

(2.) Initial υ and ρ are always *aspirated*; as, ὑπό, βέω: medial ρ, if single, has no breathing; as, πάρος: if doubled, the first has the smooth, the second the rough breathing; as, πῶρρω.

## The Æolic Digamma.

**44.**—The Greek language, in its earliest form, had another consonant, as a sixth letter of the alphabet. It was retained longest in the Æolic dialect, and hence was called the *Æolic digamma*.

**45.**—This was originally a full and strong consonant, having the sound of the Latin F or V. It was called *digamma*, because its form ( $\varphi$ ) was that of a double  $\epsilon$ . It was apparently used before words beginning with a vowel, and between two vowels, which, by its disuse at a later period, came together without forming a diphthong; thus, οἶνος, ἔαρ, ἱς, δῖς, αἰών, ἄρνος, ὠόν, and the like, were written, or pronounced as if written,  $\varphi$ οῖνος,  $\varphi$ έαρ,  $\varphi$ ίς, ὕ $\varphi$ ις, αἰ $\varphi$ ών, ἄ $\varphi$ ρνος, ὠ $\varphi$ όν, &c., as is shown by the Latin *vinum*, *ver*, *vis*, *ovis*, *ænum*, *avernus*, *ovum*, &c. Between two vowels, it was at length softened down, and even with the Æolians passed into  $\upsilon$ . Thus, αὐήρ, αὐώρ, for the common ἀήρ, ἡώρ. This accounts for the form of some words in the Attic and common dialects, in which the digamma, softened into  $\upsilon$ , still remains, especially where followed by a consonant. Thus the ancient  $\chi\epsilon\varphi\omega$  passed into  $\chi\epsilon\upsilon\omega$ , and lastly into  $\chi\epsilon\omega$ , future  $\chi\epsilon\upsilon\sigma\omega$ , softened from  $\chi\epsilon\varphi\sigma\omega$ . So  $\kappa\lambda\alpha\iota\omega$ , Attic  $\kappa\lambda\acute{\alpha}\omega$ , has in the future  $\kappa\lambda\alpha\upsilon\sigma\omega$ . In like manner  $\nu\acute{\alpha}\epsilon\varsigma$ , the plural of  $\nu\acute{\alpha}\varsigma$ , retains in the dative  $\nu\alpha\upsilon\sigma\iota$ , softened from  $\nu\alpha\varphi\sigma\iota$ .

**46.**—The *Apostrophe* (') is written over the place of a short vowel which has been cut off from the end of a word; as, ἀλλ' ἐγώ for ἀλλὰ ἐγώ. This is done when the following word begins with a vowel, and in compounds, when the first part ends, and the last begins, with a vowel. Sometimes the *diphthongs* are elided by the poets; as, βούλομ' ἐγώ for βούλομαι ἐγώ; and sometimes, after a long syllable, the initial vowel is cut off from the following word; as, ᾧ γὰθέ for ᾧ ἀγαθέ.

**47.—Crasis.**—Instead of cutting off the final vowel, the concurring vowels of two words are often contracted; as, *προῦργου*, for *πρὸ ἔργου*; *καί*, for *καὶ ἐκ*. This form of contraction is called *crasis* (mingling).

**48.**—This contraction is indicated by the *Coronis* or *hook* (') placed over the vowel at the place of junction (and with *ι* subscribed), as above.

**49.**—Instead of the *coronis*, we have the rough breathing of the article or relative pronoun, if these stand first; as, *ᾶν*, for *ἀ ᾶν*; *οὗκ*, for *ὁ ἐκ*. In the *article*, the final vowel or diphthong is swallowed up in the following vowel; as, *ὁ ἀνὴρ ἀνὴρ*, *τῷ ἀνδρὶ τὰνδρὶ*, *τοῦ αὐτοῦ ταῦτοῦ*.

**50.**—The *Diastole* is a comma inserted between the parts of a compound word, to distinguish it from another word consisting of the same letters; as, *τό, τε*, and *the*, to distinguish it from *τότε*, *then*; *δ, τι*, *what*, to distinguish it from *δτι*, *because*. Sometimes they are written apart, without the comma; thus, *τό τε*, *δ τι*.

**51.**—The *Diæresis* (") is placed over a vowel, to show that it does not form a diphthong with the vowel which precedes it; as, *ὄϊς*, a *sheep*, *πραδς*, *mild*, pronounced *oi-s*, *pra-us*.

**52.**—The figures affecting syllables are as follows:

1st. *Prosthesis* is the prefixing of one or more letters to the beginning of a word; as, *σμικρός*, for *μικρός*; *ἐξίχουσι*, for *εἴχουσι*.

2d. *Paragoge* is the adding of one or more letters to the end of a word; as, *ἡσθα*, for *ἦς*; *τοῖσι*, for *τοῖς*.

3d. *Epenthesis* is the insertion of one or more letters in the body of a word; as, *ἔλλαβε*, for *ἐλαβε*; *ὀπότερος*, for *ὀπότερος*.

4th. *Syncope* is the taking away of one or more letters from the body of a word; as, *ἡλθον*, for *ἦλθον*; *ἐδράμην*, for *ἐδρησάμην*.

5th. *Aphaeresis* is the cutting off of one or more letters

from the beginning of a word; as, στεροπή, for ἀστεροπή; ὄρη, for ἑορή.

6th. *Apocope* is the cutting off of one or more letters from the end of a word; as, δῶ, for δῶμα; Ποσειδῶ for Ποσειδῶνα.

7th. *Tmesis* is a separating of the parts, in a compound word, by an intervening term; as, ὑπέρ τινα ἔχειν, for ὑπερέχειν τινά.

8th. *Metathesis* is the transposition of letters and syllables; as, ἔπραθον, for ἔπαρθον; ἔδραχον, for ἔδαρχον; χάρτος, for χράτος.

53.—*Obs.*—The Ionians, by a species of Metathesis, change the breathings in a word; as, χιθῶν, for χιτῶν; ἐνθαῦτα, for ἐνταῦθα.

## EUPHONY.

54.—In combining letters, the Greeks paid the strictest attention to *Euphony*, or agreeableness of sound. This principle, indeed, pervades the whole structure of the language. From a regard to this, they usually avoided the concurrence of consonants not easily pronounced together. The means by which this is effected may be summed up in the following—

### Rules of Euphony.

(The student should be *thoroughly familiar* with the following rules, and with their application, before he enters on the 3d declension, where, as also in the verb, the knowledge of them is required at almost every step. To aid him in this, a table of exercises is subjoined, in which he should practise, till he can correct the orthography, and give the rule with ease and readiness.)

55.—Words ending in σι, and verbs of the third person in ε and ι, add ν to the termination before a vowel, or before a pause; as,

*Πᾶσιν εἶπεν ἑκείνοις*, for *πᾶσι εἶπε ἑκείνοις*; also the word *εἴκοσι* (*twenty*), and the adverbs *πέρυσι*, *παντάπασι*, *νόσφι*, *πρόσθε*, *ὀπίσθε*, *κε* and *νυ*. This was called by grammarians *ν ἐφελυστικόν*, because, by preventing the hiatus between two vowels, it, as it were, *drew* the second vowel to the first. Among the poets, it is sometimes added to these terminations before a consonant, when it is necessary to render a final syllable long; and sometimes, by the Attic prose writers, to give energy to the tone.

Sometimes *ς* is added, on the same principle; thus, *οἶτω* becomes *οἶτως*. Also the particle *οὐ* is changed into *οὐκ* before a vowel, and into *οὐχ* before an aspirated vowel.

**56.**—When two mutes of a *different organ* come together, they must be of the *same degree of strength*; i. e., they must be both *smooth*, or both *middle*, or both *aspirate*; as, *ἐπτά*, *ἑβδομος*, *ἄχθος*.

If, by derivation or declension, two mutes of different degrees of strength would come together, the former takes the class of the latter; thus, the terminations *τος*, *δην*, *θεις*, with *γράφω*, omitting *ω*, form *γραπτός*, *γράβδην*, *γραφθεις*; and of two mutes already combined, one cannot be changed without a corresponding change in the other. Thus, in *ἐπτά* and *ὀκτώ*, if the *τ* be changed into *δ*, the *π* must be changed into *β*, and the *κ* into *γ*; as, *ἐπτά*, *ἑβδομος*; *ὀκτώ*, *ὀγδός*.

**57.**—A smooth mute in the end of a word is changed into its own aspirate before an aspirated vowel. This is done,—

1st. In the composition of words; thus, from *ἐπ'* (for *ἐπί*) and *ἡμέρα*, comes *ἐφήμερος*. So from *ἐπτά*, by apos-



trophe, ἐπ', and ἡμέρα, comes ἐφ' ἡμέρας; from κατα and εἶδω, καθεύδω, &c.

2d. When words stand together in a sentence; thus, ἐφ' ἡμῖν, καθ' ἡμᾶς, ἀφ' οὗ, &c., for ἐπὶ ἡμῖν, κατα ἡμᾶς, ἀπὸ οὗ.

3d. When words are united by contraction; thus, τοιμάτιον united become τοιμάτιον; τὸ ἕτερον, θάτερον, &c.

*Obs.* 1. The middle mute δ is never changed before an aspirated vowel; as, οἶχας ἰκέσθαι; and β and γ, only before α and εἰν, in forming (according to one theory of the formation of these tenses) the perfect and the pluperfect active. The ζ in ἐζ is never aspirated.

58. When two successive syllables would begin with an aspirate, the first is changed into its corresponding smooth; and the *rough breathing* into the *smooth*; thus,

Πεφίληκα, not φεφίληκα; θρίξ, Gen. τριχός, not θριχός; so from the root θρεχ, the verb is τρέχω, not θρέχω; from θρεφ, τρέφω, not θρέφω; from ἔχ, ἔχω, not ἔχω. (See below, *Obs.* 3.) In like manner, from θαφ, the root of θάπτω, is derived τάφος, &c.

59.—EXCEPTIONS.—To this rule there are five exceptions; viz.:

*Exc.* 1. Compound words generally; as, δριυδοθήρας, ἐφυφῆ.

*Exc.* 2. φ or χ before θ; as, φάθι, χυθῆναι.

*Exc.* 3. When one of the aspirates is joined with another consonant; as, θαφθεῖς, ἀπέφθιτον, πυθέσθαι. But the rule holds when ρ follows the first aspirate, as above, in τρέχω, not θρέχω.

*Exc. 4.* If the second aspirate has been occasioned by a rough breathing following it; as, ἔθῃχ' ὁ ἄνθρωπος, for ἔθῃχ', by apocope for ἔθῃχε; ταῦθ' ἄ, for ταῦτα ἄ.

*Exc. 5.* When the second aspirate belongs to the adverbial terminations *θεν* or *θι*; as, πανταχόθεν, Κυρινθόθι.

*Obs. 2.* Of three aspirates beginning successive syllables, it is usual to change only the first; as, τεθάφαται, for θεθάφαται. In some cases the second also is changed; as, τέταφα, τέτρωφα, for θέθαφα, θέθρωφα.

*Obs. 3.* When the first of two aspirates is the *rough breathing*, it is changed only before *χ*; thus, ὀθεν, ὀθι, ἡφα, &c., preserve the rough breathing before the aspirates *θ* and *φ*; but ἔχω is changed into ἔχω.

*Obs. 4.* When the second aspirate is lost by inflection or otherwise, the first is resumed; thus, ἔχω, fut. ἔξω; τρέχω, θρέξω; τρέφω, θρέψω; and the derivatives θρεπτός, θρεπτικός, &c.

*Obs. 5.* The second of two aspirates is seldom changed. It is always done, however, in imperatives in *θι*; as, τίθети, τύφθети; for τίθεθι, τύφθεθι.

*Obs. 6.* A mute may be doubled, but if it be an aspirate, the first is changed into its corresponding smooth; as, Ἀτθίς, not Ἀθθίς; Βάχως, not Βάχως; Μαθαῖος, not Μαθθαῖος; Σαφώ, not Σαφφώ.

**60.** Initial *ρ* is doubled when a short vowel is prefixed; as,

ῥίπτω, ἔρριπτον; ἄρρεπής, from ἄ and ῥέπω; περίρρους, from περί and ῥέω.

#### The Mutes before Σ.

**61.** A *π*-mute before *σ*, unites with it and forms *ψ*; as, λείπω, λείπσω, written λείψω.

62. A  $\kappa$ -mute before  $\sigma$ , unites with it and forms  $\xi$ ; as,  $\eta\kappa\omega$ ,  $\eta\kappa\sigma\omega$ , written  $\eta\xi\omega$ .

*Exc.*—But  $\epsilon\kappa$  never changes  $\kappa$  before  $\sigma$ ; as,  $\epsilon\kappa\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ .

63. A  $\tau$ -mute before  $\sigma$ , is rejected; thus,

$\sigma\acute{\omega}\mu\alpha\tau\sigma\iota$ ,  $\acute{\alpha}\delta\sigma\omega$ ,  $\delta\rho\nu\iota\theta\sigma\iota$ ,  
written  $\sigma\acute{\omega}\mu\alpha\sigma\iota$ ,  $\acute{\alpha}\sigma\omega$ ,  $\delta\rho\nu\iota\sigma\iota$ .

#### The Mutes before $\mu$ .

64. A  $\pi$ -mute before  $\mu$ , is changed into  $\mu$ ; thus,

$\tau\acute{\epsilon}\tau\upsilon\pi\mu\alpha\iota$ ,  $\tau\acute{\epsilon}\tau\rho\iota\beta\mu\alpha\iota$ ,  $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\mu\alpha\iota$ ,  
written  $\tau\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$ ,  $\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$ ,  $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ .

*Exc.*—But after a liquid, a  $\pi$ -mute before  $\mu$  is rejected; as,  $\pi\acute{\epsilon}\pi\epsilon\mu\mu\alpha\iota$ , for  $\pi\acute{\epsilon}\pi\epsilon\mu\pi\mu\alpha\iota$ ;  $\tau\acute{\epsilon}\delta\alpha\lambda\mu\alpha\iota$ , for  $\tau\acute{\epsilon}\delta\alpha\lambda\pi\mu\alpha\iota$ .

65. A  $\kappa$ -mute before  $\mu$ , is changed into  $\gamma$ ; thus,

$\pi\acute{\epsilon}\pi\lambda\epsilon\kappa\mu\alpha\iota$ ,  $\beta\acute{\epsilon}\beta\rho\epsilon\chi\mu\alpha\iota$ ,  
written  $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ ,  $\beta\acute{\epsilon}\beta\rho\epsilon\gamma\mu\alpha\iota$ .

Hence  $\gamma$  before  $\mu$ , remains unchanged; as,  $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$ .

66. A  $\tau$ -mute before  $\mu$ , is changed into  $\sigma$ ; thus,

$\eta\nu\sigma\tau\mu\alpha\iota$ ,  $\eta\rho\epsilon\iota\delta\mu\alpha\iota$ ,  $\pi\acute{\epsilon}\pi\epsilon\iota\delta\mu\alpha\iota$ ,  
written  $\eta\nu\sigma\sigma\mu\alpha\iota$ ,  $\eta\rho\epsilon\iota\sigma\mu\alpha\iota$ ,  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ .

*Obs.* 7. These rules generally hold in inflectional changes, and when  $\mu$  in the ending follows a final mute in the root or stem. Otherwise, it is liable to many exceptions; as,  $\epsilon\tau\mu\eta\theta\eta\nu$ , not  $\epsilon\sigma\mu\eta\theta\eta\nu$ ;  $\chi\acute{\epsilon}\chi\mu\eta\chi\alpha$ , not  $\chi\acute{\epsilon}\gamma\mu\eta\chi\alpha$ ; also,  $\pi\acute{o}\tau\mu\omicron\varsigma$ ,  $\rho\upsilon\theta\mu\acute{o}\varsigma$ ,  $\acute{\alpha}\chi\mu\acute{\eta}$ , &c., not  $\pi\acute{o}\sigma\mu\omicron\varsigma$ ,  $\rho\upsilon\sigma\mu\acute{o}\varsigma$ ,  $\acute{\alpha}\gamma\mu\acute{\eta}$ .

## Changes of the Letter Ν.

67.—Ν, before a π-mute, or ψ, is changed into μ; thus,

λινπάνω, λανβάνω, ἐνφύς, ἐνψυχος,  
written λιμπάνω, λαμβάνω, ἐμφύς, ἐμψυχος.

68.—Ν, before a χ-mute, or ξ, is changed into γ (*nasal*); thus,

ἐνχειμαι, φονγάνω, τυγχάνω, πλάνξω,  
written ἐγχειμαι, φυγγάνω, τυγγάνω, πλάγξω.

69.—Ν, before a τ-mute, remains unaltered; as,

ἐντός, συνδέω.

70.—Ν, before another liquid, is *assimilated*; thus,

ἐνμένω, συναμβάνω, συνράπτω,  
written ἐμμένω, συλλαμβάνω, συρράπτω.

71.—Ν, before σ or ζ, is usually rejected; thus,

δαίμονσι, σύνζεuzις,  
written δαίμοσι, σόζεuzις.

*Obs.* 8. Ν is retained before σ only in a few words; as, Τίρυνς, ἔλμινς, πέφανσαι. Before σ followed by a vowel, ν in σύν is assimilated; thus, συσσεύω, συσσιτία, for συνσεύω, συνσιτία. Ἐν retains ν before ρ, σ, ζ.

## Of the Letter Σ.

72.—In the inflection of the passive voice, σ

standing between two consonants is rejected; thus,

λελείπ-σθων, τετρίβ-σθαι, λελέγ-σθωσαν,  
without σ, λελείπ-θων, τετρίβ-θαι, λελέγ-θωσαν,  
by rule (56), λελείφθων, τετρίφθαι, λελέχθωσαν.

And so from ἡγγέλσθαι, ἡγγέλθαι; from πέφανσθον, πέφαν-  
θον, or πέφασθον.

*Obs. 9.* But when the first consonant is a τ-mute, it is rejected, and σ remains (63); thus,

ἐσχεύαδ-σθε, πέπειθ-σθε,  
become ἐσχεύασθε, πέπεισθε.

73.—When ν and a τ-mute together are reject-  
ed before σ, ε preceding is changed into ει, ο into  
ου, and α ι υ become ᾱ ι ῡ; but η and ω remain  
unchanged; thus,

τυφθέντσι becomes τυφθεῖσι;	τύφαντσι becomes τύφᾱσι;
σπένδσω σπείσω;	γίγαντσι γίγᾱσι;
λέοντσι λέουσι;	δείκνυντσι δείκνῡσι.

*Obs. 10.* In some instances, especially in the nom. sing.  
and in the third person plur. act. of verbs, this alteration  
takes place when ν only has been rejected; thus, from ἐνς,  
ταλᾶς, μελᾶς, come εἷς, τάλᾱς, μέλᾱς; and from τύπτονσι,  
τετύφανσι, come τύπτουσι, τετύφᾱσι. Otherwise the vowel  
remains short; as, δαίμονσι, δαίμοσι.

74.—When two consonants meet, which are  
not easily pronounced together, the pronuncia-  
tion is sometimes relieved by transposing them,  
or by inserting a third consonant between them;  
thus,

ἐπαρθον, by metathesis (52-8th) ἐπραθον.  
ἀνέρος, by syncope ἀνρός, by inserting δ (52-3d) ἀνδρός.

75.—Table of words to be corrected according to the foregoing rules:

(Let the pupil always give the rule for the correction.)

ἔλιπε δν	ἔθηχ' ό	ᾠθμαι	λείπω	λήβσω
φασί ἔχ—	φέφαχα	συνπλέκω	σύνγονος	ἐπράχθην
ἔλεγε υἱός	θέθειχα	ἐνβαίνω	ἐνχέω	ἐνβάλλω
εἶπε	ᾄσσει	συνφέρω	συνζέω	τύπτονται
παισί	πλέκω	ἐνψυχος	ἐνλείπω	τυπθένται
εἰσί	ᾤφσαι	ἐνκλίνω	συνμένω	πένθομαι
νόσφι	πείθω	χέχρημαι	συνρέω	λέυνται
τυπθῶ	ἄνυσον	ἔχεις	σύνληψις	ἴστανται
θάφτω	λέλεπμαι	Ἄθθίς	τετόπισθαι	κρύβτω

## PUNCTUATION.

76.—The marks of *punctuation* in Greek are: the comma (,); the colon and semi-colon (:); the period (.); and mark of interrogation (;).

## PART SECOND.

## ETYMOLOGY.

77.—ETYMOLOGY treats of the different sorts of words, their various modifications, and their derivations.

## WORDS.

78.—WORDS are certain articulate sounds used by common consent as signs of our ideas.

79.—In respect of FORMATION, words are either *Primitive* or *Derivative*; *Simple* or *Compound*.

A *Primitive* word is one that comes from no other; as, *παῖς, ἀγαθός*.

A *Derivative* word is one that is derived from another word; as, *παιδεία, ἀγαθότης*, from *παῖς, ἀγαθός*.

A *Simple* word is one that is not combined with any other word; as, *βάλλω*.

A *Compound* word is one that is made up of two or more simple words; as, *ἐκβάλλω*, from *ἐκ* and *βάλλω*.

80.—In respect of FORM, words are either *Declinable* or *Indclinable*.

A *Declinable* word is one which undergoes certain changes of form or termination, to express the different

relations of gender, number, case, person, &c.,—in grammar, usually termed *Accidents*.

*Obs.* 1. In every declinable word, there are at least two parts, the *root* or *stem*, and the *termination*. The root remains unchanged, except by euphony, in all the different forms which the word assumes. The termination is added to the root, and is varied, to produce these different forms.

*Obs.* 2. The variation of nouns, adjectives, pronouns, and participles, is called *Declension*; that of verbs, *Conjugation* or *Inflection*.

An *Indeclinable* word is one that undergoes no change of termination.

81.—In respect of *Signification* and *Use*, words are divided into different classes, called *Parts of Speech*.

## PARTS OF SPEECH.

82.—The PARTS OF SPEECH in the Greek language are eight; viz.:

83.—*Noun* or *Substantive*, *Article*, *Adjective*, *Pronoun*, *Verb*, declined.

84.—*Adverb*, *Preposition*, *Conjunction*, undeclined.

*Note.*—Any part of speech used simply as a word, and spoken of, is regarded as a noun; thus, 'Εγώ is a dissyllable; πῶς is an adverb; i. e., the word ἐγώ, the word πῶς, written in Greek τὸ ἐγώ, τὸ πῶς.—Thus used it is indeclinable.

*Obs.* 1. The participle, regarded by some as a distinct part of speech, properly belongs to, and forms a part of, the verb.

*Obs.* 2. In Greek, the interjections are considered, by most Grammarians, as adverbs.



## THE NOUN.

85.—A NOUN is the name of any person, place, or thing.

Nouns are of two kinds, *Proper* and *Common*.

86.—A PROPER NOUN is the name applied to an individual only; as, Ὅμηρος, Ἀθῆναι; *Homer, Athens*.

Among these may be included,

1st. *Patronymics*, or those which express one's parentage, or family; as, Πριάμῃδης, *the son of Priam*.

2d. *Gentile*, or *Patrial*, which denote one's country; as, Ἀθηναῖος, *an Athenian*.

87.—A COMMON NOUN is a name applied to all things of the same sort; as, ἀνὴρ, *a man*; οἶκος, *a house*; βιβλος, *a book*.

88.—Under this class may be ranged,

1st. *Collective nouns*, or nouns of multitude, which signify many in the singular number; as, λαός, *people*.

2d. *Abstract nouns*, or the names of *qualities*; as, ἀγαθότης, *goodness*.

3d. *Diminutives*, or nouns which express a diminution in the signification of the nouns from which they are formed; as, παῖδιον, *a little boy*; from παῖς.

4th. *Amplificative nouns*, or those which denote an increase in the signification of the nouns from which they are formed; as, κεφάλων, *a person who has a large head*; from κεφαλή.

*Note*.—A *proper* noun is the name of an individual, and distinguishes that individual from others of the same class. A *common* noun is the name of a class of objects, and is applicable to all the individuals contained in that class.

## ACCIDENTS OF THE NOUN.

**89.**—To Greek nouns belong *Person*, *Gender*, *Number*, and *Case*.

## Person.

**90.**—PERSON, in grammar, is the distinction of nouns as used in discourse, to denote the speaker, the person or thing addressed, or the person or thing spoken of. Hence,

**91.**—There are three persons, called the *First*, *Second*, and *Third*.

A noun is in the first person, when it denotes the speaker or writer; as, *Ἐγὼ Παῦλος ἔγραψα*, "I Paul wrote it."

A noun is in the second person, when it denotes the person or thing addressed; as, *Μαίνη, Παῦλε*, "Paul, thou art beside thyself."

A noun is in the third person, when it denotes the person or thing spoken of; as, *Ὁ Παῦλος ἔφη*, "Paul said."

*Note.*—Person has nothing to do either with the form of a noun, or with its meaning; but simply with the manner in which it is used. Hence, the same noun may at one time be in the first person; at another, in the second; and at another, in the third, as in the preceding examples.

## Gender.

**92.**—GENDER means the distinction of nouns with regard to sex. There are three genders, *Masculine*, *Feminine*, *Neuter*.

Of some nouns, the gender is determined by their *signification*;—of others, by their *termination*.

The *Masculine* gender belongs to all nouns which denote the male sex.

The *Feminine* gender belongs to all nouns which denote the female sex.

The *Neuter* gender would in strictness include all nouns which are not properly male or female. As matter of fact, however, in Greek as in Latin, nouns properly neuter are distributed among all the genders, and are determined in this respect by their *termination*; as, *ὁ λόγος*, the word; *ἡ ὁδός*, the road; *τὸ χρέμα*, the thing.

Nouns which denote both males and females are of the *Common* gender; in Greek, more strictly, nouns which take either the masculine or feminine article.

*Obs. 1.* In Greek lexicons and grammars, the gender is indicated by the article; viz., *ὁ* indicates the masculine, *ἡ*, the feminine, and *τό*, the neuter; as, *ὁ ἀνὴρ*, the man; *ἡ γυνή*, the woman; *τὸ ζῷον*, the animal.

### Number.

**93.**—NUMBER is that property of a noun by which it expresses one or more than one.

Greek nouns have *three* numbers, the *Singular*, *Dual*, and *Plural*. The Singular denotes *one*; the Plural, *more than one*.

The Dual denotes *two*, and is most commonly used in speaking of those things which are produced, or are usually spoken of, *in pairs*.

*Obs. 2.* The Dual is not found in the *Æolic* dialect, in the New Testament, in the Septuagint, nor in the Fathers. It is most common in the *Attic* dialect, in which, however, the plural is often used instead of it.

## Case.

**94.**—CASE is the state or condition of a noun with respect to the other words in a sentence.

**95.**—Greek nouns have five cases; viz.: the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

1st. The *Nominative* case, for the most part, denotes an object simply, or as that of which something is affirmed.

2d. The *Genitive* connects with it the idea of separation, origin, possession.

3d. The *Dative* represents it as that *with* which or as that *to* or *for* which something is said or done.

4th. The *Accusative* represents it as affected or acted upon by something else, and also as that to which something tends or relates.

5th. The *Vocative* is used when persons or things are addressed.

*Obs.* 3. There is no *Ablative* case in Greek, as in Latin. Its place is supplied by the genitive and dative.

*Obs.* 4. All the cases except the nominative are called *oblique cases*.

## DECLENSION.

**96.**—DECLENSION is the mode of changing the terminations of nouns, adjectives, &c.

**97.**—Words declined by cases consist of two parts,—the *Root* and the *Termination*.

**98.**—The *Root* is that part which remains unchanged



**102.—Table of Terminations.**

<i>First Declension.</i>	<i>Second.</i>	<i>Third.</i>
Nom. <i>α, η, ας, ης,</i>	<i>ος, neut. ου,</i>	<i>α, ι, υ, ω, ν, ρ, σ (ξ, φ),</i>
Gen. <i>ας, ης, ης, ου, ου,</i>	<i>ου,</i>	<i>ος,</i>
Dat. <i>α, η, η, α, η,</i>	<i>φ,</i>	<i>ι,</i> [104.
Acc. <i>αν, αν, ην, αν, ην,</i>	<i>ον,</i>	<i>α, Exc. as 167-169 &amp;</i>
Voc. <i>α, α, η, α, η.</i>	<i>ε, neut. ου.</i>	<i>like the root.</i>

## DUAL

N. A. V. <i>α,</i>	<i>ω,</i>	<i>ε,</i>
G. D. <i>αιν.</i>	<i>οιν,</i>	<i>οιν.</i>

## PLURAL

Nom. <i>αι,</i>	<i>οι, neut. α,</i>	<i>ες, neut. α,</i>
Gen. <i>ων,</i>	<i>ων,</i>	<i>ων,</i>
Dat. <i>αις, (αισι)</i>	<i>οις, (οισι)</i>	<i>σι,</i>
Acc. <i>ας,</i>	<i>ους, neut. α,</i>	<i>ας, neut. α,</i>
Voc. <i>αι.</i>	<i>οι, — α.</i>	<i>ες, neut. α.</i>

## DECLENSION OF NOUNS.

## GENERAL RULES.

**103.**—The vocative for the most part in the singular, and always in the plural, is like the nominative.

**104.**—Nouns of the neuter gender (as if deemed worthy of but an imperfect declension) have the nominative, accusative, and vocative alike; and these cases in the plural end always in *α*.

**105.**—The dative singular ends always in *ι*, either annexed or written under.

*Note.*—The dative plural (as indicated in the table) also ended originally in *ι*.

106.—The nominative, accusative, and vocative dual are alike: so also the genitive and dative.

### FIRST DECLENSION.

107.—The FIRST DECLENSION includes all nouns whose *root* ends in *α*. It has four terminations of the nominative singular; two feminine, *η, α*; and two masculine, *ης, ας*. Of these, the principal termination is *η*.

#### Accents.

108.—Words in the first declension are accented according to the following

#### SPECIAL RULES.

109.—The genitive plural is for the most part *perispomenon*, i. e., circumflexed on the final syllable.

*Exc.*—The exceptions are the feminine of adjectives and participles in *ος*, not accented on the last syllable; and the words *χρήστης, ἐτησίαι, and ἀφύη*, which have *χρήστων, ἐτησίων, ἀφύων*.

110.—In the other cases, so far as the general rules permit, the accent always remains on the same syllable as in the nominative.

111.—When the nominative singular is *oxytone*, the genitive and dative in all the numbers become *perispomena*; as, *τιμή, τιμῆς; τιμαῖν, τιμαῖς*.

## Quantity.

**112.**—(a.) The ending *a* with the genitive in *ης* is short; as, δόξᾱ.

(b.) *a* with the genitive in *ας* is long. Except fem. appellatives in *τρια* and *εια*, many compounds in *εια* and *οια*, and most words in *ρα* after *υ* or a diphthong; as, βασιλειᾶ, ἀληθειᾶ, εὐνοιά, ἄγκυρά. The *accent* will always determine, as the *a* is long whenever the accent does not indicate it to be short, i. e., when the word is not a *proparoxytone*, or a *properispomenon*.

(c.) *a* in the dual of this declension is always long; *a* in the acc. and voc. sing. of fem. nouns follows the nominative; *a* in the voc. of nouns in *ας* is long, of nouns in *ης*, short.

(d.) The ending *ας*, *wherever* it occurs in this declension, is long; as, νεανιάς, χώρας, τελώνας.

**113.**—*Paradigm of Nouns in η: τιμή, honor.*

SING.	DUAL.	PLURAL.
N. τιμῆ,		N. τιμαί,
G. τιμῆς,	N. A. V. τιμᾶ,	G. τιμῶν,
D. τιμῇ,	G. D. τιμᾶν.	D. τιμαῖς,
A. τιμῇ,		A. τιμάς,
V. τιμῆ.		V. τιμαί.

## SPECIAL RULES FOR FEMININE NOUNS..

**114.**—Nouns in *a* have the accusative singular in *αν*.

**115.**—Nouns in *a* pure (9), and *ρα*, retain *a* in all the cases of the singular.

*Obs.*—To these may be added a few words ending in



$\delta a$ ,  $\theta a$ , and  $\tilde{a}$ , circumflex, contracted for  $\acute{a}a$ ; and a very few in  $\lambda a$  and  $\mu a$ . Such words have  $a$  always long; as,  $\Phiιλομ\acute{\eta}\lambda a$ , gen.  $\Phiιλομ\acute{\eta}\lambda a\varsigma$ , &c.

## 116.—EXAMPLES.

1.	2.	3.
N. $Μοῦσ-a$ , a muse.	N. $φιλι-a$ , friendship.	N. $ἡμέρ-a$ , a day.
G. $Μούσ-ης$ ,	G. $φιλι-ας$ ,	G. $ἡμέρ-ας$ ,
D. $Μούσ-η$ ,	D. $φιλι-α$ ,	D. $ἡμέρ-α$ ,
A. $Μοῦσ-αν$ ,	A. $φιλι-αν$ ,	A. $ἡμέρ-αν$ ,
V. $Μοῦσ-a$ .	V. $φιλι-a$ .	V. $ἡμέρ-a$ .

*Note.*—In the dual and plural, all nouns of this declension are declined like  $τιμή$ .

## SPECIAL RULES FOR MASCULINE NOUNS.

**117.**—Nouns in  $\eta\varsigma$  and  $a\varsigma$  have the genitive in  $ου$ , and lose  $\varsigma$  in the vocative.

*Obs.* 1. Some nouns in  $a\varsigma$  have the genitive in  $ου$  or  $a$ ; as,  $πατραλοίας$ , gen.  $πατραλοίου$ , or  $πατραλοία$ , a parricide. Some have  $a$  only; as,  $θωμάς$ , gen.  $θωμᾶ$ , *Thomas*.

**118.**—Nouns in  $της$  have  $\tilde{a}$  in the vocative; as,  $Ποιητής$ , voc.  $ποιητᾶ$ .

*Obs.* 2. Nouns denoting a people or nation; as,  $Πέρσης$ , a Persian; compounds in  $της$ ; derivatives from  $μετρῶ$ ,  $πωλῶ$ , and  $τρίβω$ ; also,  $λάγνης$ ,  $Μεναίχμης$ , and  $Πυραΐχμης$ , have the vocative in  $\tilde{a}$ .

**119.**—In the other cases, masculine nouns are declined like the feminine, to which their terminations correspond.

## 120.—EXAMPLES.

## SINGULAR.

1.	2.	3.	4.
<i>Atrides.</i>	<i>Citizen.</i>	<i>Youth.</i>	<i>Pythagoras.</i>
N. Ἀτρεΐδ-ης,	πολίτ-ης,	νεανί-ας,	Πυθαγόρ-ας,
G. Ἀτρεΐδ-ου,	πολίτ-ου,	νεανί-ου,	Πυθαγόρ-ου,
D. Ἀτρεΐδ-η,	πολίτ-η,	νεανί-α,	Πυθαγόρ-α,
A. Ἀτρεΐδ-ην,	πολίτ-ην,	νεανί-αν,	Πυθαγόρ-αν,
V. Ἀτρεΐδ-η.	πολίτ-α.	νεανί-α.	Πυθαγόρ-α.

The dual and plural of masculine nouns are the same as of feminine.

*Obs.*—Since the termination *ης* belongs also to the third declension, it may be observed, that to the *first* pertain the nouns in *ίδης* or *άδης*; as, *Θουκυδίδης*, *Ἀλκιβιάδης*—national appellatives; as, *Σικελιώτης*;—nouns in *της*, derived from verbs; as, *ποιητής*, from *ποιέω*;—compounds from *δνοῦμαι*, *I buy*; *μετρῶ*, *I measure*; *τρίβω*, *I rub*, *wear*; *πωλῶ*, *I sell*; and from words already of this declension; e. g., *Ὀλυμπιονίκης*, from *νίκη*; *ἀρχεδίκη*, from *δίκη*. Observe, also, that all nouns in *της* of the third declension are feminine, and make the genitive in *της*; of the first, are masculine, and make the genitive in *ου*.

## DIALECTS OF THE FIRST DECLENSION.

121.—Besides the regular terminations exhibited in the paradigms, many words are found in different cases declined according to some of the peculiar dialects. In the tables of terminations, A. denotes *Attic*, I. *Ionic*, D. *Doric*, *Æ. Æolic*: but the distinctions are not strictly observed in every instance,—the same peculiarities sometimes occurring in two, and sometimes in three dialects. The following words are exhibited as examples, but it is not to be inferred that each part of them will actually be found in the Greek authors.

*Singular.*

11

	NOM.		GEN.		DAT.		ACC.		VOC.
τιμ-ή	D. ᾱ,	}	-ῆς, B.	ᾱς.	-ῆ, D. γ.	}	-ήν, D. ᾱν.	-ή, D. ᾱ.	
μοῦσ-α	I. η,		-ης, D.	ας.	-η, D. γ.		-αν, I. ην.	-α, I. η.	
φιλία			-ας, I.	ης.	-α, I. γ.			-α, I. η.	
Πυθαγόρ-ας,	I. ης.		}	I.	εω.		-α, I. γ.	-αν, I. ην.	-α, I. η.
ἱππότ-ης	D. ας.	-ου,		D. α.	-α, I. γ.	-αν, I. ην.	-α, I. η.		
Ἄ. α.				Ἄ. αο.	-α, I. γ.	-αν, I. ην.	-α, I. η.		

*Plural.*

	NOM.	GEN.	DAT.	ACC.	VOG.
τιμ-αί	} -ων	I. ἑων.	} -αίς, I. ῆς, and ῆσι.	} -άς, I. εας.	} -αί.
		D. ᾱν, and ἑων.			
		} Ἄ. ᾱων.			

Thus, μητιέτης, Ἄ. μητιέτα, a wise person; Πηλεΐδου, I. Πηλεΐδεω, of Peleides; Αἰνείου, Ἄ. Αἰνείαο, of Aeneas; θηβαῖς, I. θηβῆς, or θηβῆσι, in Thebes; ὀλοά, I. ὀλοή, pernicious; χρυσέα, I. χρυσέη, golden. For the genitive and dative in φει or φων, see 187, 188.

## CONTRACTIONS.

**122.**—In a *concourse of vowels*, two syllables converted into one form a *Contraction*. Of contractions there are two kinds:

**123.**—A contraction *without* a change of vowels is more commonly called *Synæresis*; as, τείχεῖ, by synæresis, τείχει.

**124.**—A contraction *with* a change of vowels is a species of *Crasis*; as, γέα, γῆ; φίλεε, φίλει; νόον, νοῦν; ὀστέον, ὀστοῦν.

**Obs.**—If the *first* of the concurrent vowels is *accented*, the contracted syllable will be circumflexed; as, φιλέομαι,

*φιλοῖμι*: if the *second*, the accent will be unchanged by the contraction; as, *φιλεοίμην*, *φιλοίμην*: if *neither*, there will be none on the contracted syllable; as, *φίλει*, *φίλει*.

**125.**—In the rules for contractions generally, let it be remembered that

the two short vowels, ε, ο,  
have their own long vowels, η, ω,  
and their own diphthongs, ει, ου.

*Note.*—Contractions are not necessarily made in all cases where they are possible.

## CONTRACTIONS OF THE FIRST DECLENSION.

**126.**—In the first declension, no contraction takes place unless the first of the concurrent vowels is ε, ο, or ᾶ short, and the nominative contracted is then declined regularly.

### RULES.

**127.**—Ea not following ρ is changed into η;  
as,

γέα, *earth*, γῆ, G. γῆς, D. γῆ, &c., like τιμή.  
χρυσία, *golden*, χρυσῆ, G. χρυσῆς, D. χρυσῆ, &c.  
'Ερμέας, *Mercury*, 'Ερμῆς, G. 'Ερμού, D. 'Ερμῆ, &c.

**128.**—In ρεα and other concurrent vowels, the first vowel is *absorbed*; as,

πορφυρέα, *purple*, πορφυρᾶ, G. πορφυρᾶς, D. πορφυρᾷ, &c.  
ἀπλόη, *simple*, ἀπλῆ, G. ἀπλῆς, &c.  
'Αθηνάα, *Minerva*, 'Αθηνᾶ, G. 'Αθηνᾶς, D. 'Αθηνᾷ, &c.  
(115, Obs.)  
'Απελλέτης, *Apelles*, 'Απελλῆς, G. 'Απελλοῦ, D. 'Απελλῆ, &c.

**129.—EXAMPLES FOR PRACTICE.**

σελήνη, <i>the moon.</i>	γλῶσσα, <i>the tongue</i>	εἰρήνη, <i>peace.</i>
σοφιστής, <i>a sophist.</i>	ἀγορά, <i>the forum.</i>	σοφία, <i>wisdom.</i>
πέλεια, <i>a dove.</i>	τεχνίτης, <i>an artist.</i>	μέλαινα, <i>black.</i>
Αἰνείας, <i>Æneas.</i>	ἡδονή, <i>pleasure.</i>	τάλαινα, <i>miserable.</i>
γέφυρα, <i>a bridge.</i>	γωνία, <i>an angle.</i>	δίκη, <i>justice.</i>
λύσσα, <i>frenzy.</i>	βία, <i>force.</i>	βουλή, <i>counsel.</i>
κιθαριστής, <i>a har-</i>	αὔρα, <i>a breeze.</i>	μάχαιρα, <i>a sword.</i>
<i>per.</i>	ἀνία, <i>sadness.</i>	φρονηματίας, <i>high-</i>
Ἀναξάγορας, <i>Anax-</i>	ἀγωνιστής, <i>a wrest-</i>	<i>minded.</i>
<i>agoras.</i>	<i>ler.</i>	

*Note.*—The learner should decline some of the words in this table according to the different dialects: and, in like manner, in the second and third declensions, according to their dialects.

**SECOND DECLENSION.**

**130.**—The SECOND DECLENSION consists of nouns with root in *o*. It has two terminations of the nominative singular; *ος* and *ον*; *ον* is always neuter; *ος* generally masculine, but sometimes feminine, and sometimes common.

**Accents.**

**131.**—Words in the second declension are accented according to the following

**SPECIAL RULES.**

**132.**—As far as the general rules permit (25, &c.), the accent remains on the same syllable in the oblique cases as in the nominative. To this rule the genitive plural is no exception.

*Exc. 1.* The Attic forms in *ως* and *ων* are accented as those in *ος* and *ον*: i. e., the final long syllable is practically shortened so as to permit the accent to remain on the antepenult. See 138, *ἀνώγειων*.

**133.**—In this, as in the first declension, *oxytones* become in the genitive and dative of all the numbers *perispomena*; as, *θεός*, *θεοῦ*; *θεοῖν*, *θεοῖς*. f

*Exc. 2.* Except the genitive singular of nouns in *ώς*; as, *νεώς*, gen. *νεώ*.

## EXAMPLES.

**134.**—*Paradigm of the Masculine and Feminine Nouns in ος; δ λόγος, the speech.*

SINGULAR.	DUAL.	PLURAL.
N. <i>λόγ-ος</i> ,	N. A. V. <i>λόγ-ω</i> ,  G. D. <i>λόγ-οιν</i> .	N. <i>λόγ-οι</i> ,
G. <i>λόγ-ου</i> ,		G. <i>λόγ-ων</i> ,
D. <i>λόγ-φ</i> ,		D. <i>λόγ-οις</i> ,
A. <i>λόγ-ον</i> ,		A. <i>λόγ-ους</i> ,
V. <i>λόγ-ε</i> .		V. <i>λόγ-οι</i> .

In like manner are declined nouns in *ον*, observing the general rule (see 104); thus:

**135.**—*Paradigm of Neuter Nouns in ον; μέτρον, a measure.*

SINGULAR.	DUAL.	PLURAL.
N. <i>μέτρ-ον</i> ,	N. A. V. <i>μέτρ-ω</i> ,  G. D. <i>μέτρ-οιν</i> .	N. <i>μέτρ-α</i> ,
G. <i>μέτρ-ου</i> ,		G. <i>μέτρ-ων</i> ,
D. <i>μέτρ-φ</i> ,		D. <i>μέτρ-οις</i> ,
A. <i>μέτρ-ον</i> ,		A. <i>μέτρ-α</i> ,
V. <i>μέτρ-ον</i> .		V. <i>μέτρ-α</i> .

### 136.—DIALECTS OF THE SECOND DECLENSION.

*Recit*

#### *Singular.*

NOM.	GEN.	ACC.	VOC.
λαγ-ός, A. ός.	-οῦ, A. ό,	-όν, A. όν, & ό.	-ε, A. ός & ός.
	I. & D. οῖο.		

#### *Plural.*

NOM.	DAT.	ACC.	VOC.
λαγ-οί, A. όί.	-οῖς, A. όίς,	-ους, A. ός.	-οί, A. όί.
	I. & D. οῖσι.	D. ός, & ός.	
		Æ.οίς.	

**137.—Neuter nouns** in the Attic dialect have the same terminations with nouns in *ος*; except that *ν* is substituted for *ς*.

Thus it will appear that the Attic form, in which *ος* is changed into *ως*, *ον* into *ων*, and *οι* into *φ*, is the principal variation in this declension. Observe, however, that *α* long, and *η*, before *ος*, are changed into *ε* before *ως*; as, *λαός*, Attic *λεώς*. *α* short remains unchanged; as, *τᾶός*, *τᾶός*, or it is contracted with the *ο* into *ως*; as, *ἀγήραος*, *ἀγήρω*. For the genitive and dative in *φ* or *φιν*, see 187.

### 138.—EXAMPLES OF THE ATTIC FORM OF THE SECOND DECLENSION.

#### SINGULAR.

λαγός, for λαγός,	νεός, for ναός.	ἀνάγεων, for ἀνάγεον.
a hare.	a temple.	a building.
N. λαγ-ός,	νε-ός,	ἀνάγε-ων,
G. λαγ-ό,	νε-ό,	ἀνάγε-ω,
D. λαγ-φ,	νε-φ,	ἀνάγε-φ,
A. λαγ-ό, or όν,	νε-ό, or νεών,	ἀνάγε-ων,
V. λαγ-ός, or ός.	νε-ός, or ναός.	ἀνάγε-ων.

		DUAL.	
N. A. V.	λαγ-ᾶ,	νε-ῶ,	ἀνώγε-ω,
G. D.	λαγ-ῶν.	νε-ῶν.	ἀνώγε-ων.

PLURAL.			
N. V.	λαγ-ῆς,	νε-ῆς,	ἀνώγε-ω,
G.	λαγ-ῶν,	νε-ῶν,	ἀνώγε-ων,
D.	λαγ-ῶς,	νε-ῶς,	ἀνώγε-ως,
A.	λαγ-ᾶς.	νε-ᾶς.	ἀνώγε-ω.

*Obs.*—The Attics declined in this manner only a few nouns. The same forms occur also in the Ionic and Doric writers. After this form, the Attics often declined nouns which otherwise belong to the third declension; as, *Μίνω*, Acc. for *Μίνωα*, from *Μίνως*, G. *Μίνωος*; *γέλων*, Acc. for *γέλωτα*, from *γέλως*, *γέλωτος*.

## CONTRACTIONS IN THE SECOND DECLENSION.

**139.**—In the second declension, contractions occur rarely, and never unless the first of the concurrent vowels is short.

### RULES.

**140.**—The short vowels *εο*, *οο*, *εε* concurring, are changed into *ου*; *εδ* into *ᾶ*.

*εε* in the vocative singular is never contracted.

**141.**—A short vowel before a diphthong, or long vowel, is absorbed.



## 142.—EXAMPLES.

ὁ νόους, contracted νοῦς, *the mind.*

SINGULAR.		DUAL.		PLURAL.	
N. Rule 1	νό-ος νοῦς	N. A. V.		N. 2	νό-οι νοῖ
G. 2	νό-ου νοῦ	2	νό-ω νῶ	G. 2	νό-ων νῶν
D. 2	νό-φ νῶ	G. D.		D. 2	νό-οις νοῖς
A. 1	νό-ον νοῦν	2	νό-οιν νοῖν	A. 2	νό-ους νοῦς
V. 1	νό-ε νοῦ			V. 2	νό-οι νοῖ

τὸ ὀστέον, contracted ὀστούν, *the bone.*

SINGULAR.		DUAL.		PLURAL.	
N.	ὀστέ-ον ὀστούν	N. A. V.		N.	ὀστέ-α ὀστά
G.	ὀστέ-ου ὀστοῦ	ὀστέ-ω ὀστώ		G.	ὀστέ-ων ὀστών
D.	ὀστέ-φ ὀστώ	G. D.		D.	ὀστέ-οις ὀστοῖς
A.	ὀστέ-ον ὀστούν	ὀστέ-οιν ὀστοῖν		A.	ὀστέ-α ὀστά
V.	ὀστέ-ον ὀστούν			V.	ὀστέ-α ὀστά

Decline and contract in this manner, πλόος, *navigation* ;  
 ῥόος, *a stream* ; χνόος, *down* ; ἀδελφιδέος, *a nephew.*

## 143.—WORDS FOR PRACTICE.

ἄγγελος, <i>a messenger.</i>	ἀργύριον, <i>silver.</i>	ῥόδον, <i>a rose.</i>
ἀετός, <i>an eagle.</i>	ἔργον, <i>work.</i>	σίδηρος, <i>iron.</i>
ἀθλος, <i>a combat.</i>	μήλον, <i>an apple.</i>	στρατός, <i>an army.</i>
δῶλον, <i>a prize.</i>	νότος, <i>the south wind.</i>	φορτίον, <i>a burden.</i>
ἄμπελος, <i>a vine.</i>	οἶκος, <i>a house.</i>	χαλκός, <i>copper.</i>
ἄργυρος, <i>silver.</i>	παιδίον, <i>a child.</i>	χρυσός, <i>gold.</i>

## THIRD DECLENSION.

**144.**—The THIRD DECLENSION has seven terminations of the nominative singular,  $\alpha, \iota, \nu, \omega,$   
 $—\nu, \rho, \varsigma (\xi, \psi)$ : it has all genders, and increases the noun by one syllable in the oblique cases.

The *roots* (or *stems*) of this declension end either in a consonant or vowel. The *consonant* roots end in the mutes—

$\pi, \chi, \tau,$   
 $\beta, \gamma, \delta,$   
 $\varphi, \lambda, \theta;$

or in the liquids—

$\lambda, \nu, \rho$  (none in  $\mu$ , and but one in  $\lambda$ );

or in  $\varsigma$ .

The *vowel* roots end in  $\iota, \upsilon$ , a few in  $\alpha$ , or in a diphthong.

**145.**—The root, seldom unchanged in the nominative, is usually, though not always, found from the genitive singular by omitting  $\alpha\varsigma$  (98).

The oblique cases are usually formed by adding the terminations (102) to the root.

## Accents.

**146.**—Words in the third declension are accented according to the following

## SPECIAL RULES.

**147.**—The accent, in the oblique cases, remains

on the accented syllable of the nominative, as far as the general rules permit (see 25–29).

*Exc. 1.* But ἀνήρ, δαήρ, πατήρ, and σωτήρ, in the vocative, throw the accent back on the penult; as, ἄνερ, δᾶερ, &c. See 171, *Exc.*

*Exc. 2.* When the genitive singular ends in *ως* instead of *ος* (154), there is no change of accent, and (the long vowel *ω* being treated practically as short, as in Att. sec. dec.) the genitive plural is accented as the genitive singular; as, πόλις, πόλεως, πόλεων.

**148.**—In *monosyllabic* nouns, the accent in the genitive and dative of all the numbers is on the ultimate, and this, if long, is circumflexed; as, ποῦς, ποδός, ποδοῖν, ποδῶν. So also γυνή, κύων, and syncopated substantives in *ηρ*. (164.)

*Exc. 3.* Except δᾶς, a torch; δμῶς, a slave; δῶς, a jackal; κράς, κρατός, the head; οὔς, the ear; παῖς, a child; σής, a moth; Τρώς, a Trojan; φῆς, a blister; φῶς, light; which, in the genitive plural, and in the genitive and dative dual, retain the acute accent on the first syllable.

Except also participles of one syllable; as, δούς, δόντος, &c.; and the dual and plural of πᾶς, viz.: πάντων, πάντων, πᾶσι.

**149.**—The vocative of nouns in *αυς*, *ευς*, *ους*, *ω*, and *ως*, has the circumflex on the final syllable; as, γραῦ, βασιλεῦ, &c.

**150.**—Nouns in the third declension are declined, in general, as follows:

**151.—Paradigm of Masculine and Feminine Nouns ;**  
*δ θήρ, the wild beast (root, θηρ).*

SINGULAR.	DUAL.	PLURAL.
N. <i>θήρ,</i>	N. A. V. <i>θήρ-ε,</i>	N. <i>θήρ-ες,</i>
G. <i>θήρ-ός,</i>		G. <i>θήρ-ων,</i>
D. <i>θήρ-ι,</i>	G. D. <i>θήρ-οῖν.</i>	D. <i>θήρ-σι,</i>
A. <i>θήρ-α,</i>		A. <i>θήρ-ας,</i>
V. <i>θήρ.</i>		V. <i>θήρ-εσ.</i>

Neuter nouns are declined in the same manner, observing the general rule (see 104).

**152.—Paradigm of Neuter Nouns ;** *βῆμα, a tribunal*  
*(root, βηματ, and τ rejected in the nominative).*

SINGULAR.	DUAL.	PLURAL.
N. <i>βῆμα,</i>	N. A. V. <i>βῆμα-τε,</i>	N. <i>βῆμα-τα,</i>
G. <i>βῆμα-τος,</i>		G. <i>βημά-των,</i>
D. <i>βῆμα-τι,</i>	G. D. <i>βεμά-τοιιν.</i>	D. <i>βῆμα-σι, 63.</i>
A. <i>βῆμα,</i>		A. <i>βῆμα-τα,</i>
V. <i>βῆμα,</i>		V. <i>βῆμα-τα.</i>

**FORMATION OF THE NOMINATIVE.**

**153.—1. Masculine and feminine nouns.** (a.) The *nominative singular* of masculine and feminine nouns regularly ends in *ς*, which is appended to the stem, with euphonic modifications ; as,

## STEM.

λαμπαδ	λαμπαδς	λαμπάς (63)
ἀνακτ	ἀνακτς	ἄναξ (63, 62)
ὀδοντ	ὀδοντς	ὀδούς (73)
τυψαντ	τυψαντς	τύψας (73)
λειφθεντ	λειφθεντς	λειφθείς (73)

*Rem.*—Also ποδ. ποδς, becomes ποίς, foot.

**154.**—(b.) *Liquid* stems, however, generally reject *ς*, and lengthen, in compensation, the radical vowel; as, ποιμήν, for ποιμεν-ς; ῥήτωρ, for ῥητορ-ς.

*Exc.* Μέλās, τάλās, from μελαν, ταλαν; εἷς, κτεῖς, from ξν, κτέν; ἄλς, from ἀλ; δελφίς or δελφίν, and φορχύς or φορχύν, from δελφιν, φορκυν.

**155.**—(c.) Most nouns in *οντ* and *participles* in *οντ*, in which the *ο* is not a radical, but a *connecting* vowel (as, λεγ-ο-ντ), instead of adding *ς*, reject final *τ*, and make *ων*; as,

λεοντ	λέων.	τυπτοντ	τύπων.
-------	-------	---------	--------

But participles in *οντ*, with *ο* *radical* (as, δο-ντ), make *ους*; as, διδοντ, διδούς; δοντ, δούς.

**156.**—(d.) Stems in *ες*, *ος*, *οτ*, *ως*, simply *retain* the radical *ς*, or (as in *οτ*) change *τ* into *ς*, and all lengthen the radical vowel, if short; as,

## STEM.

τριήρες	τριήρης,	αἶδος	αἰδώς,	ἥρως	ἥρως,
τετυφοτ	τετυφώς,	φωτ	φώς.		

**157.**—(e.) *Feminine* stems in *ο* reject *ς*; as, πειθο, πειθώ.

**158.**—(*f.*) Some vowel-stems in *a*, *ε*, *ο* make the nominative in a *diphthong* by inserting *υ* softened from the original *Faū* (digamma); as, βασιλε*F*, βασιλεύ*ς*, βασιλεῦ; γρα*F*, γραυ, γραῦ*ς*; βο*F*, βοῦ, βοῦ*ς*. Those in *ευς* form a large class, and have the Attic genitive *ως*.

**159.**—2. *Neuter nouns.* Neuter nouns, not being subject to full declension, do not take *ς* in the nominative. When it appears, therefore, in these nouns, it is *radical*; as, τεῖχος, for root τειχε*ς*; σέλας, for σέλα*ς*; τέρας, for τερα*τ* (the *τ* not closing a word). Generally, *τ* falls away; as, σῶμα, for σωμα*τ*; πᾶγμα, for πᾶγμα*τ*. *Ες* goes into *ος* in neuter nouns; as, τειχε*ς*, τεῖχος: in neuter adjectives it *remains*; as, ἀληθές.

## FORMATION OF THE OBLIQUE CASES.

### 1. The Genitive Singular.

**160.**—The oblique cases usually add their endings to the unmodified stem. The genitive singular makes the ending *ος*; as,

NOM.	STEM.	GEN.
ὁ παιᾶν	παιαν	παιᾶν-ος
τὸ μέλι	μελιτ	μέλιτ-ος
ἡ λαμπάς	λαμπαδ	λαμπάδ-ος
ὁ ἄναξ	ἄνακτ	ἄνακτ-ος

*Note.*—κύων (st. κυν) makes by synooperation κυνός, &c.

**161.**—Stems in *ας* (when it does not stand for *ατ*; as, τέρας, for τερα*τ*), *ες*, *ος*, *ως*, *drop* *ς* in the genitive and the other oblique cases; as,



**164.**—*Adjectives and participles.* As above intimated, *adjectives* and *participles* are subject to the same general rules, in forming both the nominative and the oblique cases, as substantives; as,

NOM.	STEM.	GEN.
εὐπατρις	εὐπατριδ	εὐπάτριδος
δίπους	διποδ	δίποδος
τέρην	τερεν	τέρενος
χαρίεις	χαριεντ	χαρίεντος
στάς	σταντ	στάντος
λεχθεῖς	λεχθεντ	λεχθέντος

## 2. The Accusative Singular.

**165.**—The accusative singular of masculine and feminine nouns commonly ends in *α*. But

### SPECIAL RULES.

**166.**—*Pure nouns* (as those in *ις*, *υς*, *αυς*, *οις*, *ους*) make the accusative in *ν*; as,

NOM.	STEM.	GEN.	ACC.
ὄφις, <i>serpent</i>	ὄφι	ὄφι-ος	ὄφιν
βότρυς, <i>a bunch of grapes</i>	βοτρυ	βότρυος	βότρυν
ναῦς, <i>a ship</i>	να·(ναF)	να-ός (Doric)	ναῦν
οἷς, <i>a sheep</i>	οἷ	οἷ-ός	οἶν
βοῦς, <i>an ox</i>	βο (βοF)	βο-ός	βοῦν
λᾶας, <i>a stone</i>	λᾶα	λᾶα-ος	λᾶαν

*Exc.* Stems in *ευ* (nom. *ευς*) and in *ο* (nom. *ω*), make *α*; as,

	STEM.	ACC.
βασιλεύς	βασιλευ	βασιλέα
πειθῶ	πειθο	πειθῶα (πειθῶ)



*Rem.*—Stems in ες, ος, ως, are but an *apparent* exception, being declined as pure nouns, but from an *impure* root; as,

	STEM.	ACC.
τρήρης	τρήρες	τρήρεα (τρήρη)
εὐγενής	εὐγενες	εὐγενέα (εὐγενῇ)
αἰδώς	αἶδος	αἰδóa (αἰδῶ)
ἥρως	ἥρως	ἥρωα

**167.**—Compounds of πούς, *a foot*, have α or ον; as, διπους (διποδς), δίποδα, or δίπουν.

**168.**—*Barytone* stems in ιτ, ιδ, ιθ, υδ, υθ, commonly reject the radical consonant, and make the accusative in ν; as,

NOM.	STEM.	ACC.
ἔρις, <i>strife</i>	ἐριδ	ἔριν
χάρις	χαριτ	χάριν (rarely χάριτα)
κόρυς	κορυθ	κόρυν

*Note.*—The Epic accusative of these words is often α.

### 3. The Vocative Singular.

**169.**—The *vocative singular* of masculines and feminines is regularly like the stem; thus,

NOM.	STEM.	VOC.
μήτηρ	μητερ	μητερ
ρήτωρ	ρητορ	ρήτορ
ὄφις	όφι	όφι
βότρυς	βοτρυ	βότρυ
βασιλεύς	βασιλευ	βασιλεῦ

**170.**—*Oxytone liquids* (i. e., liquid stems accented on the ultimate) retain in the vocative the long vowel of the nominative (154); as,

NOM.	STEM.	VOC.
λιμήν	λιμεν	λιμήν
ποιμήν	ποιμεν	ποιμήν

*Ἐκτὸς* κατήρ, ἀνήρ, δαήρ, which, however, as they draw back the accent, and make *πάτερ, ἀνερ, δᾶερ*, are thus but seeming exceptions.

Also *Ἀπόλλων, Ποσειδών, σωτήρ*, though long not only in the nominative but in the stem (Gen. *Ἀπόλλωνος, &c.*), still shorten the vocative, and make *Ἀπόλλων, Πόσειδον, σῶτερ*.

**171.—Monosyllables**, not having a diphthong, make the vocative like the nominative; as,

κίς, voc. κίς (but ναῦς, ναῦ; παῖς, παῖ).

**172.—Stems in a mute** make the vocative like the nominative; as,

	STEM.	
φύλαξ	φυλαχ	φύλαξ
λαμπάς	λαμπαδ	λαμπάς

*Ἐκτ.* Ἄρτεμις (Ἀρτεμιδ) Ἄρτεμι  
 γυνή (γυναιχ) γύναι (irreg.)

**173-4.—Feminine stems in ος and ο** (nom. ω and ω), make the vocative quite irregularly in οι. as,

NOM.	STEM.	VOC.
αἰδώς	αἰδος	αἰδοῖ
πειθώ	πειθο	πειθοῖ

**175.**—Roots in *ντ* (as, *ας αντος, εις εντος, ων οντος*) have the vocative in *αν, εν, and ον*; as,

NOM.	ROOT.	VOC.
<i>Αἶας,</i>	<i>Αἶαντ,</i>	<i>Αἶαν.</i>
<i>Χαρίεις,</i>	<i>Χαρίεντ,</i>	<i>Χαρίεν.</i>
<i>λέων,</i>	<i>λεοντ,</i>	<i>λέον.</i>

Except *oxytones*, which make the vocative as nominative; as,

<i>δδούς,</i>	R. <i>δδοντ,</i>	V. <i>δδούς.</i>
---------------	------------------	------------------

*Note.*—In proper names the poets often reject *ν*; as, *Αἶα*, for *Αἶαν*.

**176.**—*Participles* in this declension make the vocative like the nominative.

## THE DATIVE PLURAL.

**177.**—The dative plural is formed by adding *σι* to the root. Besides the changes required by the rules of euphony (63), other changes are to be noticed under the following—

### SPECIAL RULES.

**178.**—Nouns in *εϋς, αυς, and ους*, add *σι* to the actually existing root (as, *βασιλεϋ*), not to its original form (as, *βασιλεϝ*); as,

NOM.	ROOT.	D. PLURAL.
<i>ὁ βασιλεϋς, the king,</i>	<i>βασιλεϋ,</i>	<i>βασιλεϋ-σι.</i>
<i>ἡ ναϋς, the ship,</i>	<i>ναυ, Doric.</i>	<i>ναυ-σί.</i>
<i>ἡ βοϋς, the cow,</i>	<i>βου,</i>	<i>βου-σί.</i>

*Exc.* But *πούς, a foot*, R. *ποδ*, has *ποσί* (from *ποδοσι*).

**179.**—Nouns in *τηρ, -τερος*, after a syncope, have *ασι* (164); as,

*πατήρ*, G. *πατέρ-ος*, (*πατερσι*) by syncope, *πατράσι*.  
So *ἀνὴρ*, *ἀνέρ-ος*, (*ἀνερσι*) “ *ἀνδράσι*.

*Exc.*—But *γαστήρ*, G. *γαστέρ-ος*, has sometimes *γαστήρσι*.

#### EXAMPLES OF THE PRECEDING RULES.

In the following examples, note the difference between them and the example *θήρ, θηρός* (151), and give the rule for the difference.

**180.**—Stems in a mute consonant (*labial or palatal*).

ὁ <i>κόραξ</i> ( <i>κοραχ</i> ) <i>raven</i>	ἡ <i>φλέψ</i> ( <i>φλεβ</i> ) <i>vein</i>	ἡ <i>θρίξ</i> ( <i>τριχ</i> ) <i>hair</i>	ἡ <i>λάρυξ</i> ( <i>λαρυγγ</i> ) <i>throat</i>	ἡ <i>λαῖλαψ</i> ( <i>λαίλαπ</i> ), <i>whirlwind</i>
--	---	---	--	---

#### SINGULAR.

N. <i>κόραξ</i>	<i>φλέψ</i>	<i>θρίξ</i>	<i>λάρυξ</i>	<i>λαῖλαψ</i>
G. <i>κόρακος</i>	<i>φλεβός</i>	<i>τριχός</i>	<i>λάρυγγος</i>	<i>λαίλαπος</i>
D. <i>κόρακι</i>	<i>φλεβί</i>	<i>τριχί</i>	<i>λάρυγγι</i>	<i>λαίλαπι</i>
A. <i>κόρακα</i>	<i>φλέβα</i>	<i>τρίχα</i>	<i>λάρυγγα</i>	<i>λαίλαπα</i>
V. <i>κόραξ</i>	<i>φλέψ</i>	<i>θρίξ</i>	<i>λάρυξ</i>	<i>λαῖλαψ</i>

#### DUAL.

N. A. V. <i>κόρακε</i>	<i>φλέβε</i>	<i>τρίχε</i> ,	<i>λάρυγγε</i>	<i>λαίλαπε</i>
G. D. <i>κοράκοιν</i>	<i>φλεβοῖν</i>	<i>τριχοῖν</i>	<i>λαρύγγοιν</i>	<i>λαίλαποιν</i>

#### PLURAL.

N. <i>κόρακες</i>	<i>φλέβες</i>	<i>τρίχες</i>	<i>λάρυγγες</i>	<i>λαίλαπες</i>
G. <i>κοράκων</i>	<i>φλεβῶν</i>	<i>τριχῶν</i>	<i>λαρύγγων</i>	<i>λαίλαπων</i>
D. <i>κόραξι</i>	<i>φλεβί</i>	<i>θριξί</i>	<i>λάρυγξι</i>	<i>λαίλαψι</i>
A. <i>κόρακας</i>	<i>φλέβας</i>	<i>τρίχας</i>	<i>λάρυγγας</i>	<i>λαίλαπας</i>
V. <i>κόρακες</i>	<i>φλέβες</i>	<i>τρίχες</i>	<i>λάρυγγες</i>	<i>λαίλαπες</i>

**181.**—Masculine and feminine stems in a lingual mute.

ὁ <i>λαμπάς</i> ( <i>λαμπαδ</i> ) <i>torch</i>	ἡ <i>κόρυς</i> ( <i>κορυθ</i> ) <i>helmet</i>	ὁ <i>ἄναξ</i> ( <i>ἄνακτ</i> ) <i>king</i>	ὁ <i>λέων</i> ( <i>λεοντ</i> ) <i>lion</i>	ὁ <i>δούς</i> ( <i>δδοντ</i> ) <i>tooth</i>
--	---	--	--	---

## SINGULAR

N. λαμπάς	κόρυς	ἄναξ	λέων	ὀδούς
G. λαμπάδ-ος	κόρυθ-ος	ἄνακτ-ος	λέοντ-ος	ὀδόντ-ος
D. λαμπάδ-ι	κόρυθ-ι	ἄνακτ-ι	λέοντ-ι	ὀδόντ-ι
A. λαμπάδ-α	κόρυθ-α	ἄνακτ-α	λέοντ-α	ὀδόντ-α
V. λαμπάς	κόρυ	ἄνα	λέων	ὀδούς

## DUAL

N. A. V. λαμπάδ-ε	κόρυθ-ε	ἄνακτ-ε	λέοντ-ε	ὀδόντ-ε
G. D. λαμπάδ-οιν	κορύθ-οιν	ἄνάκτ-οιν	λεόντ-οιν	ὀδόντ-οιν

## PLURAL

N. λαμπάδ-ες	κόρυθ-ες	ἄνακτ-ες	λέοντ-ες	ὀδόντ-ες
G. λαμπάδ-ων	κορύθ-ων	ἄνάκτ-ων	λεόντ-ων	ὀδόντ-ων
D. λαμπά-σι	κόρυ-σι	ἄναξι	λέου-σι	ὀδοῦ-σι
A. λαμπάδ-ας	κόρυθ-ας	ἄνακτ-ας	λέοντ-ας	ὀδόντ-ας
V. λαμπάδ-ες	κόρυθ-ες	ἄνακτ-ες	λέοντ-ες	ὀδόντ-ες

24

**182.—Neuter stems in τ, partly with irregular nominative.**

τὸ σῶμα	τέρας	ἥπαρ	δόρυ	ὕδωρ
(σωματ)	(τερατ)	(ῆπατ)	(δορατ)	(ὕδατ)
body	portent	liver	spear	water

## SINGULAR

N. σῶμα	τέρας	ἥπαρ	δόρυ	ὕδωρ
G. σώματ-ος	τέρατ-ος	ῆπατ-ος	δόρατ-ος	ὕδατ-ος
D. σώματ-ι	τέρατ-ι	ῆπατ-ι	δόρατ-ι	ὕδατ-ι
A. σῶμα	τέρας	ἥπαρ	δόρυ	ὕδωρ
V. σῶμα	τέρας	ἥπαρ	δόρυ	ὕδωρ

## DUAL.

N. A. V.	σώματ-ε	τέρατ-ε	ἡπατ-ε	δύρατ-ε	ἔδατ-ε
G. D.	σωμάτ-οιν	τεράτ-οιν	ἡπάτ-οιν	δυράτ-οιν	ἑδάτ-οιν

## PLURAL.

N.	σώματ-α	τέρατ-α	ἡπατ-α	δύρατ-α	ἔδατ-α
G.	σωμάτ-ων	τεράτ-ων	ἡπάτ-ων	δυράτ-ων	ἑδάτ-ων
D.	σώμα-σι	τέρα-σι	ἡπα-σι	δύρα-σι	ἔδα-σι
A.	σώματ-α	τέρατ-α	ἡπατ-α	δάρατ-α	ἔδατ-α
V.	σώματ-α	τέρατ-α	ἡπατ-α	δύρατ-α	ἔδατ-α

## 183.—Stems in a liquid consonant.

ὁ δαίμων	ὁ ποιμήν	ὁ χειμῶν	ὁ πατήρ	ὁ ἀνὴρ
(δαίμων)	(ποιμην)	(χειμων)	(πατερ)	(ανερ)
divinity	shepherd	storm	father	man

## SINGULAR.

N.	δαίμων	ποιμήν	χειμῶν	πατήρ	ἀνὴρ
G.	δαίμον-ος	ποιμέν-ος	χειμῶν-ος	πατρ-ός	ἀνδρ-ός
D.	δαίμον-ι	ποιμέν-ι	χειμῶν-ι	πατρ-ί	ἀνδρ-ί
A.	δαίμον-α	ποιμέν-α	χειμῶν-α	πατέρ-α	ἀνδρ-α
V.	δαίμον	ποιμήν	χειμῶν	πάτερ	ἄνερ

## DUAL.

N. A. V.	δαίμον-ε	ποιμέν-ε	χειμῶν-ε	πατέρ-ε	ἀνδρ-ε
G. D.	δαίμόν-οιν	ποιμέν-οιν	χειμῶν-οιν	πατέρ-οιν	ἀνδρ-οῖν

## PLURAL.

N.	δαίμον-ες	ποιμέν-ες	χειμῶν-ες	πατέρ-ες	ἀνδρ-ες
G.	δαίμόν-ων	ποιμέν-ων	χειμῶν-ων	πατέρ-ων	ἀνδρ-ῶν
D.	δαίμο-σι	ποιμέ-σι	χειμῶ-σι	πατέρ-σι	ἀνδρά-σι
A.	δαίμον-ας	ποιμέν-ας	χειμῶν-ας	πατέρ-ας	ἀνδρ-ας
V.	δαίμον-ες	ποιμέν-ες	χειμῶν-ες	πατέρ-ες	ἀνδρ-ες

184.—Stems in a vowel or diphthong (see below, under contract nouns).

ὁ νομεύς	ἡ σῶς	ὁ ᾠκός	ἡ βοῦς	ἡ πόλις
(νομευ)	(συ)	(ᾠκυ)	(βου)	(πολι)
pasturer	cow	swift	cow	city

## SINGULAR

N. νομεύς	σῶς	ᾠκός	βοῦς	πόλις
G. νομέ-ως	συ-ός	ᾠκέ-ως	βο-ός	πόλε-ως
D. νομέ-ϊ	συ-ϊ	ᾠκέ-ϊ	βο-ϊ	πόλε-ϊ
A. νομέ-α	σῶν	ᾠκέ-α, ᾠκύν	βοῶν	πόλιν
V. νομεῦ	σῶ	ᾠκύ	βοῦ	πόλι

## DUAL

N. A. V. νομέ-ε	σῶ-ε	ᾠκέ-ε	βό-ε	πόλε-ε
G. D. νομέ-οιν	συ-οῖν	ᾠκέ-οιν	βο-οῖν	πολέ-οιν

## PLURAL

N. νομέ-ες	σῶ-ες	ᾠκέ-ες	βό-ες	πόλε-ες
G. νομέ-ων	συ-ῶν	ᾠκέ-ων	βο-ῶν	πόλε-ων
D. νομεῦ-σι	συ-σί	ᾠκέ-σι	βου-σί	πόλε-σι
A. νομέ-ας	σῶ-ας	ᾠκέ-ας	βό-ας	πόλε-ας
V. νομέ-ες	σῶ-ες	ᾠκέ-ες	βό-ες	πόλε-ες

DIALECTS OF THE THIRD DECLENSION.

185.—From the variety of terminations in nouns of this declension, it is impossible to exhibit them in one concise table. But the general principles are :—The nominative and vocative Attic are alike ; the Attic genitive is in *εως*, instead of *εως* and *ως* ; the Ionic has *η* in the penult, through the oblique cases, instead of *ε* and *α* ; and with the poets makes *εσι* or *εσσι* instead of *σι*, in the dative plural.

SINGULAR.				
NOM.	GEN.	DAT.	ACC.	VOC.
$\beta$ ασιλ-εύς. } $\mathcal{A}$ . ἡς.	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. \& ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$
$\beta$ αθ-ύς. } $\mathcal{A}$ . ἡς.	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$
$\delta$ φ-ύς. } $\mathcal{A}$ . ἡς.	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$
$\nu$ αύς. } $\mathcal{A}$ . ἡς.	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$
$\alpha$ ιδ-ύς. } $\mathcal{A}$ . ἡς.	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$

PLURAL.				
NOM. and VOC.	GEN.	DAT.	ACC.	
$\beta$ ασιλ-έες. } $\mathcal{A}$ . ἡς.	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$
$\nu$ -αες, } $\mathcal{A}$ . ἡς.	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$
$\nu$ ελχ-εα. } $\mathcal{A}$ . ἡς.	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I. ἡς.} \\ \text{D. ἡς.} \end{array} \right.$

186.—Thus, Gen.  $\chi$ εῖλος, of a lip, Dor.  $\chi$ εῖλος; Voc. Masc.  $\delta$ υστοχῆς, Attic  $\delta$ υστοχῆς; as,  $\delta$ υστοχῆς γέρον, *Unfortunate old man*; Dat. pl.  $\chi$ ερσί, Ion.  $\chi$ ερεσσι, *to hands*; Accus.  $\Lambda\eta\tau\alpha\acute{\alpha}$ , *Latona*, Ion.  $\Lambda\eta\tau\alpha\acute{\alpha}$ ; Gen.  $\acute{\alpha}$ στεος, of a city, Attic  $\acute{\alpha}$ στεως; Voc.  $\alpha$ ιδυῖ, *O modesty*, Attic  $\alpha$ ιδῶς.

## THE PARAGOGIC $\phi$ i or $\phi$ ιν, $\theta$ i, $\theta$ εν, and $\delta$ e.

187.—The ending  $\varphi$ i, especially in Epic poetry, sometimes appears as an ending for the *genitive* and *dative*, of both numbers. In the first declension (always singular),  $\beta$ ίηφι, *with violence*; in the second,  $\theta$ εόφι, *with the gods*; in the third (generally plural),  $\acute{\alpha}\pi' \delta\chi$ εσφι, *from the car*;  $\pi$ αρά ναυφι, *by the ships*.

188.—The endings  $\theta$ i,  $\theta$ εν, and  $\delta$ e are also occasionally annexed to the word, forming a species of case-ending;  $\theta$ i, with the signification of *in a place*,  $\theta$ εν, *from a place*,  $\delta$ e, *to a place*; as,  $\upsilon\pi$ ρανóθi, *in heaven*;  $\upsilon\pi$ ρανóθεν, *from heaven*;  $\upsilon\pi$ ρανóνδε, *to heaven*.



## 56 GENDERS OF THE THIRD DECLENSION.

They are employed with all the declensions, and are added to the root; as, ἄλλοθι, *elsewhere*; οἴκο-θεν, *from home*. Sometimes α is changed into ο; as, ῥιζο-θεν (from ῥίζα), and ο after consonants appears regularly as a union vowel.

## GENDERS OF THE THIRD DECLENSION.

189.—The Genders of substantives of the *third declension*, so far as determined by the termination, are as follows:—

### RULES.

190.—Nouns in εως, ας -αντος, ων and ους -οντος, εις εντος, αν, υν, ης -ητος (exc. της), ως -ωτος, ων, ηρ, ωρ, are nearly always *masculine*; as,

εως	ὄχρεως	δ a clasp	Gen. ὀχρέως
ας -αντος	ἀνδριᾶς	δ a statue	ἀνδριάντος
ων	λέων	δ a lion	λέοντος
ους	ὀδοῦς	δ a tooth	ὀδόντος
ων	παιᾶν	δ a pæan	παιᾶνος
υν	φάρκυν	δ a harbor	φάρκυνος
ων	δαίμων	δ a divinity	δαίμονος

191.—Nouns in ας -αδος, της -τητος, αυς, ως and ω -οος, and verbals in ις, are always *feminine*; as,

ας, -αδος	λαμπάς, ἡ a torch	Gen. λαμπάδος
της, -τητος	κακότης, ἡ wickedness	κακότητος
αυς	ναῦς, ἡ a ship	ναός
ω	φειδωῖα, ἡ parsimony	φειδώος
ις, verbal	φύσις, ἡ nature	φύσεως

**192.**—Nouns in α, ι, υ, ας -ατος, ος, and ορ, are always *neuter*; as,

α	βῆμα, τό	a tribunal	Gen. βήματος
ι	μέλι, τό	honey	μέλιτος
υ	πῶν, τό	a flock	πώως
ας -ατος	κρέας, τό	flesh	κρέατος
ος	τείχος, τό	a wall	τείχεος
ορ	ἄορ, τό	a sword	ἄορος

*Obs. 1.* Nouns of other terminations (especially those in π, β, φ, ζ, γ, χ) are so varied in gender, that no general rule can be given respecting them.

*Obs. 2.* Dialect frequently varies the gender in all the declensions. Thus, βατός is *masculine* in Attic, otherwise *feminine*; and so of others.

## WORDS FOR PRACTICE ON THE PRECEDING RULES.

**193.**—Decline the words in the following list; accent them; give the rule for the genitive and the accent, and for the other cases when they vary from the general rule.

ὁ γέρων (οντ)	the old man.	τὸ ὄρος	the mountain.
ἡ ἀηδών (ο)	the nightingale.	ὁ ὄρευς	the mule.
ὁ ἀγκών	the elbow.	ἡ φλόξ (γ)	the flame.
ὁ ἀήρ (ε)	the air (171).	ὁ χήν	the goose.
ἡ ἐλπίς (δ)	the hope.	ἡ πράξις	the action.
ἡ ἔρις (δ)	the strife.	ἡ βήξ (χ)	the cough.
ἡ κόρυς (θ)	the helmet.	ἡ σάρξ (ζ)	the flesh.
τὸ πῦμα (τ)	the wave.	ἡ χιών (ο)	the snow.
ὁ μῆν	the month.	ὁ ἱμάς (ντ)	the thong.
τὸ ἄνθος	the flower.	ἡ πίνυς	the pine.
τὸ γένος	the race.	ὁ μάντις	the seer.
ἡ ἀκτίς (ν)	the ray.	ἡ αἶξ (γ)	the goat.
ὁ πένης (τ)	the poor man.	ὁ λιμὴν (ε)	the haven.

### CONTRACTIONS OF THE THIRD DECLENSION.

**194.**—In the oblique cases in the third declension there is no contraction, unless the first of the concurrent vowels is short, i. e., ε, ο, ᾗ, ῥ, ῖ.

In verbs and in some other contractions, the first of the concurrent vowels is sometimes long.

### GENERAL RULES.

**195.**—The following rules are *general*, being applicable not only to contractions of the third declension, but to all cases of contraction, except in the first and second declensions (see 126–128 and 139–141). Concurrent vowels are contracted as follows:—

**196.**—The two short vowels εε and οο are contracted into their respective diphthongs; as, εε into ει, οο into ου.

*Exc. 1.* In the third declension, εε of the dual is contracted into η.

**197.**—Εο and οε are contracted into ου.

**198.**—A short vowel with α is contracted into its corresponding long vowel; as, εα into η; οα into ω.

*Exc. 2.* But εα pure into α.

**199.**—A short vowel with *ι*, is contracted by *Synæresis*; as, *ει* into *ει*, *οι* into *ου*.

**200.**—E before a long vowel or a diphthong is absorbed.

*Exc. 3.* But in verbs, *εαι* is contracted into *η*.

**201.**—O with a long vowel (*η* or *ω*) is contracted into *ω*; as, *οη* into *ω*, *οω* into *ω*.

**202.**—O with a diphthong is *absorbed* by the diphthong; as, *οοι* *οι*, *οου* *ου*.

*Exc. 4.* But *οεις* and *οειν*, *ι* being rejected, are contracted into *ους* and *ουν*.

**203.**—A with *ο* or *ω*, is contracted into *ω*; as, *αο* or *αω*, into *ω*.

**204.**—A with a vowel other than *ο* or *ω*, is contracted into *ᾱ*; as, *αε* into *ᾱ*, &c.

*Obs. 1.* A before a diphthong is contracted with the prepositive vowel only, the subjunctive being rejected.

*Obs. 2.* In contraction, *ι* is not rejected, but regularly written under: except in *οειν* and *οεις* (202, *Exc. 4*).

*Obs. 3.* Neuters in *ας* pure and *ρας*, reject *τ* of the root in the oblique cases, and then contract the concurrent vowels.

**205.**—If the former of two vowels is *ι* or *υ*, or a long vowel, the latter is *absorbed*; as, *ιε* contracted *ῑ*; *υε*, *υ*; *ηε*, *η*.

*Note.*—*Σάος* and *όόος*, *safe*, when a contraction occurs, are contracted by the foregoing rules; thus, *όόος*, *σῶς*, 203; *όόον*, *σῶν*, 203; *όόα*, *σᾶ*, 204; *όόους*, *σῶς*, 203; *όόας*, *σῶς*, 198.

# 60. EXERCISES ON THE PRECEDING RULES.

## EXERCISES ON THE PRECEDING RULES FOR CONTRACTIONS.

206.—The following list comprises all the concurrent vowels that usually admit of contraction. Contract them and give the rules.

1 <i>αα</i>	12 <i>αι</i>	23 <i>οι</i>	34 <i>οω</i>
2 <i>εε</i>	13 <i>αου</i>	24 <i>εου</i>	35 <i>οει</i>
3 <i>ιι</i>	14 <i>εä</i>	25 <i>ηε</i>	36 <i>οη</i>
4 <i>οο</i>	15 <i>εä, pure</i>	26 <i>ηι</i>	37 <i>οοι</i>
5 <i>αε</i>	16 <i>εĩ</i>	27 <i>ηει</i>	38 <i>οου</i>
6 <i>αη</i>	17 <i>εω</i>	28 <i>ηαι</i>	39 <i>οα</i>
7 <i>αι</i>	18 <i>εω</i>	29 <i>ιε</i>	40 <i>οε</i>
8 <i>αο</i>	19 <i>εφ</i>	30 <i>οα</i>	41 <i>οη, rare</i>
9 <i>αω</i>	20 <i>ται</i>	31 <i>οε</i>	42 <i>ωα</i>
10 <i>αει</i>	21 <i>εει</i>	32 <i>οη</i>	43 <i>ωι</i>
11 <i>αη</i>	22 <i>εη</i>	33 <i>οĩ</i>	

## Words for Practice.

207.—In the following words, contract the concurrent vowels, give the rule for each contraction, change the accent where required after contraction, and give the reason for the change.

<i>τριήρες</i>	<i>Δημοσθένης</i>	<i>Δητός</i>	<i>μελιτόεν</i>
<i>Δημοσθένης</i>	<i>Ξαγ</i>	<i>Δημοσθέnea</i>	<i>Λητόα</i>
<i>χρέα</i> (198, exc. 2)	<i>Δημοσθένει</i>	<i>Αητόĩ</i>	<i>Ηρακλέης</i>
<i>φιλέω</i>	<i>φιλείς</i>	<i>δηλόω</i>	<i>δηλόητε</i>
<i>τριηρείον</i>	<i>δηλόοι</i>	<i>δηλόου</i>	<i>δηλόη</i>
<i>τιμάομεν</i>	<i>τιμάω</i>	<i>λάας</i>	<i>τίμαε</i>
<i>τιμάουσι</i>	<i>τιμάει</i>	<i>τιμάη</i>	<i>τιμάεις</i>
<i>κέραĩ</i>	<i>κέρας -ατος</i>	<i>ὀφεις</i>	<i>ὀφει</i>
<i>βότρυες</i>	<i>τιμῆαι</i>	<i>τιμῆεν</i>	<i>κέραα</i>
<i>κεράοιν</i>	<i>μέρεος</i>	<i>μέρεĩ</i>	<i>μέρες</i>
<i>μερέοιν</i>	<i>μέρεα</i>	<i>μερέων</i>	<i>πόλει</i>
<i>πόλεες</i>	<i>φειδόος</i>	<i>φειδόĩ</i>	<i>φειδόα</i>

κέρατος (204. Obs. 3.)	σέλαος	φιλέη	φιλέοι
κέραι	κέραια	τιμάη	τιμάοι
κέραιε	κεράτων	δηλόη	δηλόοι
βόες	ῥόδες	σάος	σάοι

### CONTRACTS OF THE THIRD DECLENSION.

**208.**—N. B. In the inflection of declinable words, the vowels that concur are the final vowel of the root, and the first vowel or diphthong of the termination. In the examples of contracts that follow, as well as in the table of contract verbs (569), the hyphen (-) does not separate the termination from the root, but that part of the root not affected by contraction, from the rest of the word. By this means the concurrent vowels are brought together, and the change made by contraction is rendered more obvious.

**209.**—Concurrent vowels are not always contracted in the third declension, but only as directed by the following—

#### SPECIAL RULES.

**210.**—The accusative plural assumes the contraction of the nominative; thus,

N. τριήρ-ες,	{	τριήρ-ας.	N. ὄφ-ιες,	{	ὄφ-ις.	N. βότρ-υες,	{	βότρ-υς.
A. τριήρ-εας,	{	τριήρ-ας,	A. ὄφ-ιας,	{	ὄφ-ις.	A. βότρ-υας,	{	βότρ-υς.

*Exc.* But εας pure is contracted into ᾱς (198, Exc. 2); as, χυᾱς, χυᾱς.

**211.**—Nouns in ης, ες, or ος (Gen. εος), those in ως and ω (Gen. οος), and neuters in ας pure and ρας, contract the concurrent vowels in all cases.

212.—EXAMPLE OF *ης* (GEN. IN *εος*).*ἡ τριήρης, the trireme.*

SINGULAR.		DUAL.		PLURAL.	
N. τριήρ-ης		N. A. V.		N. τριήρ-εες	-εις
G. τριήρ-εος	-ους	τριήρ-εε	-η	G. τριήρ-έων	-ῶν
D. τριήρ-εϊ	-ει	G. D.		D. τριήρ-εσι	
A. τριήρ-εα	-η	τριήρ-έουιν	-οῖν	A. τριήρ-εας	-εις
V. τριήρ-εες				V. τριήρ-εες	-εις

213.—EXAMPLE OF *ος* (GEN. IN *εος*), FOR *ες*.Thus, *τείχος*, for *τείχες*; Gen. *τείχεσος*, *τείχεος*, *τείχους*.*τὸ τεῖχος, the wall.*

SINGULAR.		DUAL.		PLURAL.	
N. τεῖχ-ος		N. A. V.		N. τεῖχ-εα	-η
G. τεῖχ-εος	-ους	τεῖχ-εε	-η	G. τεῖχ-έων	-ῶν
D. τεῖχ-εϊ	-ει	G. D.		D. τεῖχ-εσι	
A. τεῖχ-ος		τεῖχ-έουιν	-οῖν	A. τεῖχ-εα	-η
V. τεῖχ-ος				V. τεῖχ-εα	-η

214.—EXAMPLE OF *ω* (GEN. IN *οος*).*ἡ ἠχώ, the echo.*

SINGULAR.		DUAL.		PLURAL.	
N. ἠχ-ώ		N. A. V.		N. ἠχ-οί	
G. ἠχ-όος	οὖς	ἠχ-ώ		G. ἠχ-ῶν	
D. ἠχ-οῖ	-οῖ	G. D.		D. ἠχ-οῖς	
A. ἠχ-όα	-ά	ἠχ-οῖν		A. ἠχ-οὺς	
V. ἠχ-οῖ				V. ἠχ-οί	

215.—Obs. 1. Nouns in *ω* and *ως* from root *ο* have the singular only, of the third declension. The dual and plural are of the second (238). Hence the contraction takes place only in the singular, as in the above example. The accusative in *όα* contracted *ῶ*, from the

nominative in  $\acute{\omega}\varsigma$ , has the circumflex according to rule (124, Obs.); as,  $\alpha\iota\delta\acute{\omega}\alpha$  contr.  $\alpha\iota\delta\acute{\omega}$ . The same contraction from the nominative in  $\acute{\omega}$ , has the acute; as in the example 214.

Obs. 2. Nouns in  $\omega\varsigma$ - $\omega\omicron\varsigma$  (root  $\omega$ ) are *regularly* declined and are uncontracted; as,

$\eta\rho\omega\varsigma$ ,  $\eta\rho\omega\omicron\varsigma$ ; N. Pl.  $\eta\rho\omega\epsilon\varsigma$ . So,  $\theta\acute{\omega}\varsigma$ , *jackal*.

**216.**—EXAMPLES OF NEUTERS IN  $\alpha\varsigma$  PURE AND  $\rho\alpha\varsigma$ .  
(204, Obs. 3.)

( $\tau$  of the root changed into  $\varsigma$ .)

$\tau\acute{o}$ $\chi\rho\acute{\epsilon}\alpha\varsigma$ , <i>the flesh</i> (for $\chi\rho\epsilon\alpha\tau$ ).				$\tau\acute{o}$ $\chi\acute{\epsilon}\rho\alpha\varsigma$ , <i>the horn</i> (for $\chi\epsilon\rho\alpha\tau$ ).			
SINGULAR.				SINGULAR.			
N. A. V.	$\chi\rho\acute{\epsilon}\alpha\varsigma$			N. A. V.	$\chi\acute{\epsilon}\rho\alpha\varsigma$		
G.	$\chi\rho\acute{\epsilon}\alpha\tau\omicron\varsigma$	$\alpha\omicron\varsigma$	$\omega\varsigma$	G.	$\chi\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$	$\alpha\omicron\varsigma$	$\omega\varsigma$
D.	$\chi\rho\acute{\epsilon}\alpha\tau\iota$	$\alpha\iota$	$\alpha$	D.	$\chi\acute{\epsilon}\rho\alpha\tau\iota$	$\alpha\iota$	$\alpha$
DUAL.				DUAL.			
N. A. V.	$\chi\rho\acute{\epsilon}\alpha\tau\epsilon$	$\alpha\epsilon$	$\alpha$	N. A. V.	$\chi\acute{\epsilon}\rho\alpha\tau\epsilon$	$\alpha\epsilon$	$\alpha$
G. D.	$\chi\rho\epsilon\alpha\tau\omicron\iota\nu$	$\alpha\omicron\iota\nu$	$\tilde{\omega}\nu$	G. D.	$\chi\epsilon\rho\alpha\tau\omicron\iota\nu$	$\alpha\omicron\iota\nu$	$\tilde{\omega}\nu$
PLURAL.				PLURAL.			
N. A. V.	$\chi\rho\acute{\epsilon}\alpha\tau\alpha$	$\alpha\alpha$	$\alpha$	N. A. V.	$\chi\acute{\epsilon}\rho\alpha\tau\alpha$	$\alpha\alpha$	$\alpha$
G.	$\chi\rho\epsilon\alpha\tau\omicron\nu$	$\alpha\omicron\nu$	$\tilde{\omega}\nu$	G.	$\chi\epsilon\rho\alpha\tau\omicron\nu$	$\alpha\omicron\nu$	$\tilde{\omega}\nu$
D.	$\chi\rho\acute{\epsilon}\alpha\sigma\iota$			D.	$\chi\acute{\epsilon}\rho\alpha\sigma\iota$		

**217.**—Nouns in  $\epsilon\upsilon\varsigma$  (Gen.  $\epsilon\omega\varsigma$ ), and feminine nouns in  $\iota\varsigma$ , with Attic Gen.  $\epsilon\omega\varsigma$ , and in  $\iota\varsigma$ , Gen.  $\iota\omicron\varsigma$ , contract only the dative singular and the nominative, accusative, and vocative plural. Those in  $\epsilon\upsilon\varsigma$ , however, contract also the nominative dual, and *not* (exc.,  $\epsilon\upsilon\varsigma$ , *pure*) the accusative plural.



218.—EXAMPLES OF *εως* (GEN. IN *έως*).*δ βασιλεύς, the king.*

SINGULAR.	DUAL	PLURAL
N. βασιλ-εύς	N. A. V.	N. βασιλ-έες -εῖς
G. βασιλ-έως, (159)	βασιλ-έε -ῆ	G. βασιλ-έων
D. βασιλ-έϊ -εῖ	G. D.	D. βασιλ-εὔσι
A. βασιλ-εᾶ	βασιλ-έοιν	A. βασιλ-εᾶς
V. βασιλ-εῦ		V. βασιλ-έες -εῖς

*Exc.*—But nouns in *εως* after a vowel, may contract also the genitive and accusative singular, and the genitive plural; thus,

*δ χοεύς, the measure.*

SINGULAR.	DUAL	PLURAL
N. χο-εύς	N. A. V.	N. χο-έες -εῖς
G. χο-έως -ῶς	χο-έε -ῆ	G. χο-έων -ῶν
D. χο-εῖ. -εῖ	G. D.	D. χο-εὔσι
A. χο-εᾶ -ᾶ	χο-έοιν	A. χο-έας -ᾶς (198, exc. 2)
V. χο-εῦ		V. χο-έες -εῖς

In this way *Πειραιεύς* has genitive *Πειραιῶς*, accusative *Πειραιᾶ*; and *ἀγυιεύς*, in the accusative plural, has *ἀγυιᾶς* contracted from *Πειραιέως*, *Πειραιέα*, *ἀγυιέας*; and so of others.

219.—EXAMPLE OF *ις* (GEN. IN *έως*).*ἡ πόλις, the city.*

SINGULAR.	DUAL	PLURAL
N. πόλ-ις	N. A. V.	N. πόλ-εες -εῖς
G. πόλ-εως	πόλ-εε	G. πόλ-εων
D. πόλ-εϊ -εῖ	G. D.	D. πόλ-εσι(ν)
A. πόλ-ιν	πολ-έοιν	A. πόλ-εας -εῖς
V. πόλ-ι		V. πόλ-εες -εῖς

The Ionics always decline words in *ις*, genitive *ιος*; as, *πόλις*, *ιος*, like *πόρτις*; but they make the dative in *εῖ*.

220.—EXAMPLE OF *ις* (GEN. IN *ιος*).

*ὁ, ἡ πόρτις, the calf.*

SINGULAR.	DUAL.	PLURAL.
N. πόρτ-ις	N. A. V.	N. πόρτ-ιες -ις
G. πόρτ-ιος	πόρτ-ιε	G. πορτ-ίων
D. πόρτ-ι -ι	G. D.	D. πόρτ-ισι
A. πόρτ-ιν.	πορτ-ίσιν	A. πόρτ-ιας -ις
V. πόρτ-ι		V. πόρτ-ιες -ις

*Note.*—The words declined in this way, besides *πόρτις*, are, *ὁ κίς*, the wood-worm; *ὁ, ἡ τίγρις*, the tiger; *ὁ πόσις*, the husband; *ἡ μῆνις*, wrath; *ἡ τρόπις*, the keel; and the uncontracted *ὄις*, a sheep;—some proper names; as, *Ἰφίς*; and adjectives in *ις*, *ι*, which have *ιος* in the genitive. Other nouns in *ις*, not inserting a consonant, are declined like *πόλις*.

221.—*Exc.*—Adjectives in *ις*, neuter *υ*, have the common genitive (*εος*), and do not contract *εα* in the plural. (277).

222.—Nouns in *υς*, *υος*, and *ους*, *οος*, contract only the nominative, accusative, and vocative plural; as

*ὁ ἰχθύς, the fish.*

SINGULAR.	DUAL.	PLURAL.
N. ἰχθ-ύς	N. A. V.	N. ἰχθ-ύες -ῦς
G. ἰχθ-ύος	ἰχθ-ύε	G. ἰχθ-ύων
D. ἰχθ-ύϊ	G. D.	D. ἰχθ-ύσι
A. ἰχθ-ύν	ἰχθ-ύοιν	A. ἰχθ-ύας -ῦς
V. ἰχθ-ύ		V. ἰχθ-ύες -ῦς

So *ὁ βοῦς, the ox*, G. *βοῦς*, N. V. Pl. *βόες*, contr. *βουῶς*,  
D. *βοῖ*, A. Pl. *βόας*, “ *βουῶς*.  
A. *βουῶν*.  
V. *βουῶ*.

223.—Comparatives in *ων* reject *ν* in the accusative singular, and in the nominative, accusative, and vocative plural, and then contract the concurrent vowels; as,

*βελτίων, better.*

SINGULAR. M. & F.	DUAL. M. & F.	PLURAL. M. & F.
N. <i>βελτίων</i> ον	N. A. V. <i>βελτίονε</i>	N. <i>βελτίονες, -οες, -ους</i> ω
G. <i>βελτίονος</i>		G. <i>βελτίόνων</i>
D. <i>βελτίονι</i>	G. D. <i>βελτίόνων</i>	D. <i>βελτίοσι</i>
A. <i>βελτίονα, -οα, -ω</i>		A. <i>βελτίονας, -οας, -ους</i>
V. <i>βελτίον</i>		V. <i>βελτίονες, -οες, -ους</i>

N. A. V. Plural, Neuter, *βελτίονα, -οα, -ω.*

224.—The nominative is sometimes contracted, and the noun is then declined regularly; as,

*ἔαρ, spring*, by contraction, *ἦρ*, G. *ἦρος*, D. *ἦρι*, &c.  
*ἄας, a stone*, “ *ἄς*, G. *ἄως*, D. *ἄϊ*, &c.

225.—*Obs. 2.* When vowels concur in the oblique cases after the contraction of the nominative, they are also contracted in the usual way; thus, *Ἡρακλῆς, Hercules*, is contracted into *Ἡρακλῆς*, and then declined and contracted as follows:—

N. <i>Ἡρακλῆς</i> ,	
G. <i>Ἡρακλέος</i> ,	contr. <i>Ἡρακλῶς</i> ,
D. <i>Ἡρακλεῖ</i> ,	<i>Ἡρακλεῖ</i> ,
A. <i>Ἡρακλέα</i> ,	<i>Ἡρακλῆ</i> .
V. <i>Ἡρακλές</i> .	

*Encl.*

**226.**—In adjectives, the oblique cases assume the contraction of the root; thus,

*μελιτόεις, made of honey.*

(R. μελιτοεντ, contr. μελιτουοντ.)

Nom. μελιτ-έεις	μελιτ-έεσσα	μελιτ-έεν
contr. μελιτ-οῦς	μελιτ-οῦσσα	μελιτ-οῦν
Gen. μελιτ-οῦντος	μελιτ-οῦσσης	μελιτ-οῦντος, &c.

*τιμήεις, honored (τιμηεντ).*

Nom. τιμ-ήεις	τιμ-ήεσσα	τιμ-ήεν
contr. τιμ-ῆς	τιμ-ῆσσα	τιμ-ῆν
Gen. τιμ-ῆντος	τιμ-ῆσσης	τιμ-ῆντος, &c.

## 227.—WORDS OF THE THIRD DECLENSION TO BE DECLINED AND CONTRACTED.

(N. B.—The following method of practising on these exercises will direct the student in his preparation. E. g., εὐσεβής—*Form the genitive;—give the rule;—decline;—what cases contract the concurrent vowels?—give the rule;—decline and contract, giving the rule for each contraction.* This exercise should be continued till the student is perfectly ready and at ease in the whole process.

εὐσεβής, <i>pious.</i>	γραφεὺς, <i>a painter.</i>	αἰδώς, <i>modesty.</i>
ἀμείνων, <i>better.</i>	Περικλῆς, <i>Pericles.</i>	πέρας, <i>a limit.</i>
στάχυς, <i>a spike of corn.</i>	ἰχθύς, <i>a fish.</i>	τείχος, <i>a wall.</i>
ἀρείων, <i>more excellent.</i>	πλείων, <i>more.</i>	δρῦς, <i>an oak.</i>
νομεύς, <i>a shepherd.</i>	ἄστυ, <i>a city.</i>	φονεὺς, <i>a murderer.</i>
φειδῶ, <i>parsimony.</i>	ἡώς, <i>the morning.</i>	ἀναιδής, <i>impudent.</i>
γῆρας, <i>old age.</i>	βαθύς, <i>deep.</i>	ὄρος, <i>a mountain.</i>
Ἀχιλλεύς, <i>Achilles.</i>	βελτίων, <i>better.</i>	φράσις, <i>diction.</i>
ὑπερφύης, <i>excellent.</i>	πειθῶ, <i>persuasion.</i>	πρέσβυς, <i>old.</i>
ἀληθές, <i>true.</i>	ἡδύ, <i>sweet.</i>	ἐνδεής, <i>indigent.</i>
μῦς, <i>a mouse.</i>	πόσις, <i>a husband.</i>	Διοκλῆς, <i>Diocles.</i>
μέρος, <i>a part.</i>	ἥθος, <i>custom.</i>	ῥῆμα, <i>a word.</i>
πλείον, <i>more.</i>	κέρας, <i>a horn.</i>	δρομεύς, <i>a runner.</i>

## IRREGULAR NOUNS.

228.—Some nouns have one gender in the singular, and another in the plural; as,

229.—ὁ δίφρος, *the chariot-seat*; ὁ μοχλός, *the lever*; ὁ καὶ ἡ Τάρταρος, *Tartarus*; ὁ τραχηλός, *the neck*; ὁ θεσμός, *the decree*; ὁ νῶτος, *the back*; ὁ ἑρετμός, *the oar*; ὁ ζυγός, *the yoke*, are neuter in the plural; as, τὰ δίφρα, &c. The three last have also neuter forms in the singular; as, τὸ νῶτον, &c., but with a variation of meaning.

230.—ὁ δεσμός, *the bond*; ὁ λύχνος, *the lamp*; ὁ κύκλος, *the circle*; ὁ μηρός, *the thigh*; ὁ σῖτος, *corn*; ὁ σταθμός, *the station*; have both a masculine and neuter form in the plural; as, οἱ δεσμοί, and τὰ δεσμά, &c.

231.—Ἡ χέλευθος, *the way*, has αἱ χέλευθοι and τὰ χέλευθα.

232.—Τὸ στάδιον, *the stadium*, has οἱ στάδιοι, and τὰ στάδια.

233.—Γυνή, *a woman*; ὁδός, *a way*; πόλις, *a city*; χεῖρ, *a hand*, feminines, have τῶ γυναίκε, τῶ ὁδῷ, τῶ πόλει, and τῶ χεῖρι, in the nominative and accusative dual.

234.—Some have more than one declension; thus,

235.—Some are of the 1st and 2d, as, ἡ στεφάνη, and ὁ στέφανος, *a crown*;—some, of the 1st and 3d, as, Μωσῆς, -οῦ; and Μωσείος, -έως, *Moses*. 2d and 3d, as, τὸ δάκρυον, -ου, and τὸ δάκρυ, -υος, *a tear*; μάρτυρος, -ου, and μάρτυρ, -υρος, *a witness*.

236.—Some have more than one declension, in the oblique cases, from one form of the nominative; thus, Θάλης, gen. -ου 1st, and -ητος 3d, *Thales*; Ἄρης, -ου 1st, and -εος and -ηος 3d, *Mars*; ὁ and τὸ σκότος, *darkness*; ὄχος, *a chariot*; ἔλεος, *mercy*; τάριχος, *pickle*; ὄσος, *an eye*; have -ου the 2d, and -εος the 3d; ὄσος is used mostly in the dual, ὄσσε, &c., 3d, and G. and D. plural ὄσων, ὄσσοις, 2d.

237.—Some have the forms of different declensions, in certain cases, though not regularly declined through all

the cases; thus, 1st and 3d in the acc. sing. *Δημοσθένης*, acc. -ην and -εα, *Demosthenes*; *Σωκράτης*, *Socrates*, acc. *Σωκράτην* and -εα; *ἄλχη*, *fortitude*, gen. -ης (1st), dat. -ι (3d); *ὑσμίνη*, *a battle*, dat. *ὑσμίνῃ* and *ὑσμῖνι* (1st and 3d); *ἀνδραποδὸν*, *a slave*, 2d, dat. pl. *ἀνδραπόδεσαι*, 3d, Hom.; *γέλως* δ, *laughter*, G. *γέλωτος*, acc. *γέλωτα* and *γέλων*, after the Attic form of the 2d declension (138); *τὸ δένδρον*, *tree*, dat. pl. *δένδρῃσι* as from sing. *τὸ δένδρον*.

**238.**—Feminine nouns in ω, and ως, of the third declension, have generally the form of the second, as if from ος, in the dual and plural, when their meaning is such as to admit of their being used in these numbers.

**239.**—Some, from one form of the nominative, have different forms in the oblique cases, in the same declension; thus, *τίγρις*, *a tiger*, has -ιος and -ιδος; *Θέμις*, *Justice*, has -ιδος, -ιτος, and -ιστος; *Χάρων*, *Charon*, has -ωνος and -οντος; *γόνυ*, *a knee*, and *δόρυ*, *a spear*, have -υος and -ατος; *χρῶς*, *χρωτός*, and *χροῦς*, *χροός*, *the skin*, have two forms of the nominative, as well as of the oblique cases, both of the 3d.

**240.**—In some the nominative has undergone a change partly accidental, partly euphonic, as changing final σ or τ into ρ, or omitting the final consonant, and changing the vowel; as, *ἥπαρ*, *a liver*; *ἡμαρ*, *a day*; *εἶδαρ*, *food*; *φρέαρ*, *a well*; *στέαρ*, *fat*; *κάραρ*, *a head*; *ἄλειφαρ*, *ointment*; *δέλεαρ*, *a bait*; *ὄνειαρ*, *a benefit*; *οὖθαρ*, *fatness*; *ὕδαρ*, *water*; *σκῶρ*, *dirt*; *γόνυ*, *the knee*; *δόρυ*, *a spear*, have the genitive in -ατος, from neuter root in ατ, and regular nominative in ατ (τ changed into σ); thus, *ἥπατος*, *ὕδατος*, *γόνατος*; *οὖς*, *an ear*, *ᾠτός*; *γάλα*, *milk*, *γάλατος*; *γυνή*, *a woman*, *γυναϊκός*, voc. *γύναι*; *Ἰησοῦς*, gen. *οὔ*, dat. *οὔ*; acc. *οὖν*; voc. *οὔ*.

**241.**—Some are indeclinable, i. e., have no change of termination in the different cases; such as,

**242.**—Names of letters; as, *τὸ ἄλφα*, *τοῦ ἄλφα*, &c.

The cardinal numbers from *πέντε* to *εκατόν*. Poetic nouns which have lost the last syllable by apocope; as, τὸ δῶ, for δῶμα. Foreign names which are not susceptible of Greek inflections; as, ὁ Ἀβραάμ, τοῦ Ἀβραάμ, &c.

### DEFECTIVE NOUNS.

**243.**—Some nouns have no plural; as, ἀήρ, *air*; πῦρ, *fire* (τὰ πυρά, *watch-fires*); ἔλαιον, *oil*; γῆ, *earth*; αἰδώς, *shame*; ἄλς, *salt*.

**244.**—Some have no singular; as, ἀλφίτα, *victuals*; Ἀθῆναι, *Athens*; ὀνειράτα, *dreams* (but singular ὄνειρος, ὄνειρον, and ὄναρ); and the names of festivals; as, Παναθήναια, *Panathenæa*.

**245.**—Some occur in *one* case only, and are called *monoptotes*; as, ὦ τάν, *O friend*; ὦ πόποι, *O gods*; τὸ ὄφελος, *the advantage*; ὕπαρ, *waking*.

**246.**—Some have only *two* cases (*diptotes*); as, nom. λῆς, acc. λῆν, *a lion*; nom. Ζεὺς, voc. Ζεῦ, *Jupiter*; τὸ ὄναρ, *the vision*; nom. and acc.

**247.**—Some have only *three* (*triptotes*); as, nom. μάρτυς, *a witness*, acc. μάρτυν, dat. plur. μάρτυσι.

**248.**—The poets sometimes by *apocope* (52, 6th) cut off the final letter or syllable from a word; as, χάρη, for χάρηνον, *a head*. Such words are then indeclinable (241, 242).

### NOUNS OF PECULIAR SIGNIFICATION.

**249.**—Some nouns have peculiar significations, according to their terminations; as,

**250.**—*Masculine Patronymics* (86, 1st), commonly in *δης* or *ων*; as, Πηλεΰς, *Peleus*, Πηλεΐδης, *Peleides*, or *the son of Peleus*; Κρόνος, *Saturn*, Κρονίων or Κρονίδης, *the son of Saturn*.

**251.—Feminine Patronymics**, commonly in *ιας* and *ις*, *ωνη* and *ωνη*; as, *Λητωϊάς* and *Λητωΐς*, from *Λητώ*, *Latona*; *Ἀδρηστίνη*, from *Ἀδρηστος*; *Νηρένη*, from *Νηρεύς*; *Ἀχρисиώνη*, from *Ἀχρίσιος*, &c.

**252.—Gentile Nouns** (86, 2d) commonly in *ης*, *ος*, or *ευς*, *masculine*; and *α*, *ας*, or *ις*, *feminine*; as, *Σπάρτη*, *Sparta*, *Σπαρτιάτης*, a *Spartan*; *Σαμάρεια*, *Samaria*, *Σαμάρειτις*, a *woman of Samaria*. But many of these are declined as regular adjectives.

**253.—Diminutives** (88, 3d) commonly in *ια*, *ιον*, *ισκος*, or *λος*; as, *πατήρ*, a *father*, *πατρίδιον*, a *little father* (a term of endearment); *παῖς*, a *boy or girl*, *παιδιον*, a *little boy or girl*, *παιδιάχη*, a *young daughter*; *ἔρως*, *love*, *ἐρώτυλος*, a *little lover*.

**254.—Amplificatives** (88, 4th) commonly in *μα*, or *ων*; as, *οἶκος*, a *house*, *οἶκημα*, a *large building*; *θρασύς*, *bold*, *θράσων*, a *bully*.

**255.—Verbal Nouns**.—From the root of the verb (453) are formed three large classes of nouns, of different endings and gender, indicating respectively *the doer*, *the doing*, and *the thing done*, as follows:—

VERB.	ROOT.	TER.	DERIVATIVE.
ποιέω	ποιε	-τής (ὁ)	ποιητής, a <i>maker</i> , <i>poet</i> .
	ποιε	-σις (ῆ)	ποίησις, a <i>making</i> , <i>poesy</i> .
	ποιε	-μα (τό)	ποίημα, a <i>thing made</i> , a <i>poem</i> .
πράσσω	πραγ	-τής	πράχτης, <i>πρακτήρ</i> , <i>doer</i> .
	πραγ	-σις	πράξις, a <i>doing</i> , <i>acting</i> .
	πραγ	-μα	πράγμα, a <i>deed</i> .



## THE ARTICLE.

**256.**—The article is an adjective word of three genders, and somewhat irregularly declined; the nominative masculine and feminine singular and plural beginning with a rough vowel, and being proclitic. Otherwise the masculine and neuter are of the second declension, the feminine of the first. It wants the vocative, and is thus declined:—

SINGULAR.			DUAL.			PLURAL.		
N. $\delta$	$\eta$	$\tau\acute{o}$	N. A.			N. $\acute{o}\iota$	$\alpha\iota$	$\tau\acute{\alpha}$
G. $\tau\omicron\upsilon$	$\tau\eta\varsigma$	$\tau\omicron\upsilon$	$\tau\acute{\omega}$	$\tau\acute{\alpha}$	$\tau\acute{\omega}$	G. $\tau\tilde{\omega}\nu$	$\tau\tilde{\omega}\nu$	$\tau\tilde{\omega}\nu$
D. $\tau\tilde{\omega}$	$\tau\tilde{\eta}$	$\tau\tilde{\omega}$	G. D.			D. $\tau\omicron\iota\varsigma$	$\tau\alpha\iota\varsigma$	$\tau\omicron\iota\varsigma$
A. $\tau\acute{o}\nu$	$\tau\eta\grave{\nu}$	$\tau\acute{o}$	$\tau\omicron\iota\nu$	$\tau\alpha\iota\nu$	$\tau\omicron\iota\nu$	A. $\tau\omega\acute{\upsilon}\varsigma$	$\tau\acute{\alpha}\varsigma$	$\tau\acute{\alpha}$

## OBSERVATIONS.

**257.**—The Greeks spoke *definitely*, by placing the article before the substantive; *indefinitely*, by omitting it or prefixing the pronoun  $\tau\iota\varsigma$ ; as,  $\delta$   $\tilde{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ , *the man*, or *man* (collectively);  $\tilde{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ , *a man*; or,  $\tilde{\alpha}\nu\theta\rho\omega\pi\acute{o}\varsigma$   $\tau\iota\varsigma$ , *a certain man*.

**258.**—In grammar and lexicography, the article is used *technically* to distinguish the gender of nouns (92, *Obs.* 1).

**259.**—The *Article*, with the enclitic  $\delta\epsilon$ , forms a pronoun in familiar use,  $\epsilon\delta\epsilon$ , *this person*, *this*. The article was originally a demonstrative pronoun, and is so commonly employed by Homer, and often in later poetry. It is also sometimes employed in poetry as a *relative*. (See 360.)

**260.**—The article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , is sometimes used as a relative. (See 360.)

**261.**—*Note.*—The article  $\delta, \eta, \tau\acute{o}$ , being commonly placed *before* a noun, is by some grammarians called the *prepositive* article, to distinguish it from the relative pronoun  $\delta\varsigma, \eta, \delta$ , which, from being regularly placed *after* the noun to which it refers, they call the *postpositive* article.

## 262.—DIALECTS OF THE ARTICLE.

### SINGULAR.

M. and N.				Fem.	
N. $\delta$	$\tau\acute{o}$			$\eta$	D. $\delta$
G. $\tau\omicron\upsilon$	A. I. P. $\tau\omicron\iota\omicron$	D. $\tau\tilde{\omega}$ , $\tau\epsilon\upsilon$	P. $\tau\acute{\epsilon}\omega$	$\tau\tilde{\eta}\varsigma$	D. $\tau\tilde{\alpha}\varsigma$
D. $\tau\tilde{\omega}$	I. $\tau\acute{\epsilon}\omega$			$\tau\tilde{\eta}$	D. $\tau\tilde{\alpha}$
A. $\tau\acute{\omicron}\nu$	$\tau\acute{o}$			$\tau\tilde{\eta}\nu$	D. $\tau\tilde{\alpha}\nu$

### PLURAL.

M. and N.			Fem.	
N. $\omicron\iota$	D. $\tau\omicron\iota$ , neut. $\tau\acute{\alpha}$	$\alpha\iota$	D. $\tau\alpha\iota$	
G. $\tau\tilde{\omega}\nu$	I. $\tau\acute{\epsilon}\omega\nu$	$\tau\tilde{\omega}\nu$	D. $\tau\tilde{\alpha}\nu$	Æ. $\tau\acute{\alpha}\omega\nu$
D. $\tau\omicron\iota\varsigma$	D. & I. $\tau\omicron\iota\sigma\iota$ I. $\tau\acute{\epsilon}\omicron\iota\sigma\iota$	$\tau\alpha\iota\varsigma$	D. & I. $\tau\alpha\iota\sigma\iota$ , $\tau\tilde{\eta}\sigma\iota$ ,	
	P. $\tau\omicron\iota\delta\acute{\epsilon}\sigma\iota$ and $\tau\omicron\iota\delta\acute{\epsilon}\sigma\alpha\iota$		$\tau\tilde{\eta}\varsigma$	
	(for $\tau\omicron\iota\sigma\delta\epsilon$ )			
A. $\tau\acute{\epsilon}\omega\varsigma$	D. $\tau\acute{\epsilon}\varsigma$ $\tau\acute{\omega}\varsigma$	$\tau\acute{\alpha}\varsigma$		

## THE ADJECTIVE.

**263.**—An adjective is a word used to qualify a substantive; as,  $\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$   $\acute{\alpha}\nu\eta\rho$ , a *good man*;  $\mu\acute{\iota}\alpha$   $\eta\mu\acute{\epsilon}\rho\alpha$ , *one day*.

A noun is “*qualified*” by an adjective when the object named is thereby *described, limited, or distinguished* from other things of the same name.

**264.**—The *Accidents* of the adjective are *gender, number, and case*; and in most adjectives, also, *comparison*.

**265.**—Adjectives in Greek, as well as Latin, indicate the gender, number, and case by the *termination*; as, *καλός*, masc., *καλή*, fem., *καλόν*, neuter, &c.

**266.**—*Participles* have the *form* and *declension* of adjectives, while in *time* and *signification* they belong to the verb.

**267.**—Some adjectives denote each gender by a different *termination* in the nominative, and consequently have *three terminations*. Some have one form common to the masculine and feminine, and are adjectives of *two terminations*; and some are adjectives of *one termination*, which is common to the masculine and feminine; such want the neuter.

**268.**—In adjectives of three terminations, the feminine is always of the first declension. In all adjectives, the masculine is always of the second or third; and the declension of the neuter is always the same with that of the masculine.

### REGULAR ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS.

**269.**—Adjectives of the first and second declensions have the masculine in *ος*, the feminine in *η* or *α*, and the neuter in *ον*; thus,

*καλός*, beautiful.

SINGULAR.	DUAL.	PLURAL.
N. <i>καλός</i> -ή -όν	N. A. V.	N. <i>καλοί</i> -αί -ά
G. <i>καλ-ου</i> -ης -ου	<i>καλ-ώ</i> -ά -ώ	G. <i>καλ-ων</i> -ων -ων
D. <i>καλ-ῷ</i> -ῇ -ῷ	G. D.	D. <i>καλ-οῖς</i> -αῖς -οῖς
A. <i>καλόν</i> -ήν -όν	<i>καλ-οῖν</i> -αῖν -οῖν	A. <i>καλ-ούς</i> -άς -ά
V. <i>καλ-έ</i> -ῇ -όν		V. <i>καλ-οί</i> -αί -ά

Thus decline ἀγαθός, *good*; κακός, *bad*; φίλος, *friendly*; μαλακός, *soft*; λευκός, *white*; δῆλος, *manifest*; ἀπαλός, *tender*; τερπνός, *pleasant*.

270.—But ος pure, and ρος, have α in the feminine; as,

SINGULAR.			SINGULAR.		
N.	ῥάδι-ος	-α -ον	N.	φανερ-ός	-ά -όν
G.	ῥαδί-ου	-ας -ου	G.	φανερ-οῦ	-ᾶς -οῦ
D.	ῥαδί-ῳ	-ᾱ -ῳ	D.	φανερ-ῷ	-ᾶ -ῷ
A.	ῥάδι-ον	-αν -ον	A.	φανερ-όν	-άν -όν
V.	ῥάδι-ε	-α -ον	V.	φανερ-ε	-ά -όν

The dual and plural terminations are the same as in καλός. But the rules for the *accents* in the masculine and neuter (131-133), and in the feminine (109-111), must be carefully observed.

271.—*Exc.*—The terminations οος, and sometimes εος, especially in adjectives denoting matter and color, retain η; as, ὀγδοος, *the eighth*, ὀγδόη; ὀλοός, *pernicious*, ὀλοή; χρύσεος, *golden*, χρυσέη; ποινίκεος, *purple*, ποινικέη. Except where ρ stands before the vowel; as, ἀδρόος, *frequent*, ἀδρόα; ἀργύρεος, *silver*, ἀργυρέα.

272.—The Attics often decline adjectives in ος, especially derivatives and compounds, by the *common* gender, without the feminine termination; thus,

ἀθάνατος, ἀθάνατος, ἀθάνατον, *immortal*

SINGULAR.	DUAL.	PLURAL.
N. ἀθάνατ-ος -ος -ον	N. A. V.	N. ἀθάνατ-οι -οι -α
G. ἀθανάτ-ου -ου -ου	ἀθανάτ-ω -ω -ω	G. ἀθανάτ-ων -ων -ων
D. ἀθανάτ-φ -φ -φ	G. D.	D. ἀθανάτ-οις -οις -οις
A. ἀθάνατ-ον -ον -ον		A. ἀθανάτ-ους -ους -α
V. ἀθάνατ-ε -ε -ον	ἀθανάτ-οιν -οιν -οιν	V. ἀθάνατ-οι -οι -α

Adjectives of the common gender are often expressed thus:—

ὁ, ἡ ἀθάνατος, τὸ ἀθάνατον.  
 τοῦ, τῆς, τοῦ ἀθανάτου, &c.

In the same manner decline—

M. & F.	N.	
πάμφιλος	πάμφιλον	from πᾶν and φίλος
ἄδικος	ἄδικον	“ δίχη
οὐράνιος	οὐράνιον	“ οὐρανός
δμορος	δμορον	“ δμός and ὄρος

*Note.*—Though this form of declension is most used by the Attic writers, it is not confined to them. Instances of it occur in Homer.

## ADJECTIVES OF THE FIRST AND THIRD DECLENSIONS.

273.—The masculine and neuter of all adjectives not ending in *ος*, are of the third declension.

The regular terminations of these are—

M.	F.	N.
1. ας	αινα	αν
2. εις	εσσα	εν
3. υς	εια	υ

Adjectives, so far as they are of the third declension, are accented the same as nouns, according to the rules, 146-149.

274.—EXAMPLE OF AN ADJECTIVE IN *ας, αινα, αν*.

*μέλας, black.*

SINGULAR.

N. μέλ-ας	μέλ-αινα	μέλ-αν
G. μέλ-ανος	μελ-αίνης	μέλ-ανος
D. μέλ-ανι	μελ-αίνῃ	μέλ-ανι
A. μέλ-ανα	μέλ-αιναν	μέλ-αν
V. μέλ-αν	μέλ-αινα	μέλ-αν

DUAL.

N. A. V. μέλ-ανε	μελ-αίνα	μέλ-ανε
G. D. μέλ-άνοιν	μελ-αίναιν	μέλ-άνοιν

PLURAL.

N. V. μέλ-ανες	μέλ-αίναι	μέλ-ανα
G. μελ-άνων	μελ-αίνῶν	μέλ-άνων
D. μέλ-ασι	μέλ-αίναις	μέλ-ασι (71.)
A. μέλ-ανας	μελ-αίνας	μέλ-ανα

275.—EXAMPLE OF AN ADJECTIVE IN *εις, εσσα, εν*.

*χαρίεις, comely.*

SINGULAR.

N. χαρί-εις	χαρί-εσσα	χαρί-εν
G. χαρί-εντος	χαρι-έσσης.	χαρί-εντος (185.)
D. χαρί-εντι	χαρι-έσση	χαρί-εντι
A. χαρί-εντα	χαρί-εσσαν	χαρί-εν
V. χαρί-εν -εις	χαρί-εσσα	χαρί-εν

	DUAL	
N. A. V. <i>χαρί-εντε</i>	<i>χαρί-εσσα</i>	<i>χαρί-εντε</i>
G. D. <i>χαρί-έντοι</i>	<i>χαρί-έσσαι</i>	<i>χαρί-έντοι</i>

	PLURAL	
N. V. <i>χαρί-εντες</i>	<i>χαρί-εσσαι</i>	<i>χαρί-εντα</i>
G. <i>χαρί-έντων</i>	<i>χαρί-εσῶν</i>	<i>χαρί-έντων</i>
D. <i>χαρί-εσι</i>	<i>χαρί-έσαις</i>	<i>χαρί-εσι</i>
A. <i>χαρί-εντας</i>	<i>χαρί-έσας</i>	<i>χαρί-εντα</i>

276.—*Obs.*—Dative plural *χαρίεσι*, not *χαρίεσις*, according to the general rule.

277.—EXAMPLE OF AN ADJECTIVE IN *υς, εια, υ*.

*ἡδύς, sweet.*

	SINGULAR	
N. <i>ἡδύς</i>	<i>ἡδ-εῖα</i>	<i>ἡδύ</i>
G. <i>ἡδ-έος</i>	<i>ἡδ-εῖας</i>	<i>ἡδ-έος</i>
D. <i>ἡδ-εῖ, contr. -εῖ</i>	<i>ἡδ-εῖα</i>	<i>ἡδ-εῖ, contr. εῖ</i>
A. <i>ἡδ-ύν, or -έα (168.)</i>	<i>ἡδ-εῖων</i>	<i>ἡδύ</i>
V. <i>ἡδύ</i>	<i>ἡδ-εῖα</i>	<i>ἡδύ</i>

	DUAL	
N. A. V. <i>ἡδ-έε</i>	<i>ἡδ-εῖα</i>	<i>ἡδ-έε</i>
G. D. <i>ἡδ-έων</i>	<i>ἡδ-εῖων</i>	<i>ἡδ-έων</i>

	PLURAL	
N. V. <i>ἡδ-έες, contr. εῖς</i>	<i>ἡδ-εῖαι</i>	<i>ἡδ-έα, not contr. 221.</i>
G. <i>ἡδ-έων</i>	<i>ἡδ-εῖων</i>	<i>ἡδ-έων</i>
D. <i>ἡδ-έσι</i>	<i>ἡδ-εῖαις</i>	<i>ἡδ-έσι</i>
A. <i>ἡδ-έας, contr. εῖς</i>	<i>ἡδ-εῖας</i>	<i>ἡδ-έα, not contr.</i>

*R*

In the same manner decline—

1.			3.		
τάλ-ας	-αινα	-αν	γλυκ-ύς	-εῖα	-ύ
			ἡμισ-υς	-εῖα	-υ
2.					
μελιτό-εις	-εσσα	-εν	βαρ-ύς	-εῖα	-ύ
τιμή-εις	-εσσα	-εν	δξ-ύς	-εῖα	-ύ

## DECLENSION OF PARTICIPLES.

**278.**—*Participles* are declined like adjectives of three terminations: those of the middle and passive in *ός*, are inflected throughout like *καλός* (269). Of others, the feminine always follows the terminations of the first declension, and the masculine and neuter those of the third, the genitive being always formed as directed in the rules for nouns. Their terminations are as follows:—

M.	F.	N.		M.	F.	N.
1. -ων	-ουσα	-ον	Gen.	-οντος	-ούσης	-οντος, &c.
2. -ών	-ούσα	-όν		-όντος	-ούσης	-όντος, &c.
3. -ας	-ασα	-αν		-αντος	-άσης	-αντος, &c.
4. -είς	-εῖσα	-έν		-έντος	-είσης	-έντος, &c.
5. -ούς	-ούσα	-όν		-όντος	-ούσης	-όντος, &c.
6. -ύς	-ύσα	-ύν		-ύντος	-ύσης	-ύντος, &c.
7. -ώς	-ούτα	-ός		-ότος	-ύιας	-ότος, &c.

Of these, the 2d, 3d, and 4th are declined as examples; thus,

**279.**—*τυπών*, *striking* (absolute). (2d Aor. Act.)

SINGULAR.		
N. τυπ-ών	τυπ-ούσα	τυπ-όν
G. τυπ-όντος	τυπ-ούσης	τυπ-όντος
D. τυπ-όντι	τυπ-ούσῃ	τυπ-όντι
A. τυπ-όντα	τυπ-ούσαν	τυπ-όν
V. τυπ-ών	τυπ-ούσα	τυπ-όν



DUAL.		
N. A. V. <i>τυπ-όντε</i>	<i>τυπ-ούσᾱ</i>	<i>τυπ-όντε</i>
G. D. <i>τυπ-όντων</i>	<i>τυπ-ούσων</i>	<i>τυπ-όντων</i>
PLURAL.		
N. <i>τυπ-όντες</i>	<i>τυπ-ούσαι</i>	<i>τυπ-όντα</i>
G. <i>τυπ-όντων</i>	<i>τυπ-ουσῶν</i>	<i>τυπ-όντων</i>
D. <i>τυπ-ούσι</i>	<i>τυπ-ούσαις</i>	<i>τυπ-ούσι, 73.</i>
A. <i>τυπ-όντας</i>	<i>τυπ-ούσᾱς</i>	<i>τυπ-όντα</i>
V. <i>τυπ-όντες</i>	<i>τυπ-ούσαι</i>	<i>τυπ-όντα</i>

Thus are declined all participles in *ων*, *οντος*, whether oxytone or barytone; also the adjectives *έχων* and *άέχων*. The accent remains on the same syllable as in the nominative, so long as allowed by the general rules (27-31).

280.—*τύφας*, *striking* (absolute). (1st Aor. Act.)

SINGULAR.		
N. <i>τύφ-ας</i>	<i>τύφ-ασα</i>	<i>τύφ-αν</i>
G. <i>τύφ-αντος</i>	<i>τυφ-άσης</i>	<i>τύφ-αντος</i>
D. <i>τύφ-αντι</i>	<i>τυφ-άση</i>	<i>τύφ-αντι</i>
A. <i>τύφ-αντᾱ</i>	<i>τύφ-ασαν</i>	<i>τύφ-αν</i>
V. <i>τύφ-ας</i>	<i>τύφ-ασα</i>	<i>τύφ-αν</i>
DUAL.		
N. A. V. <i>τύφ-αντε</i>	<i>τυφ-άσᾱ</i>	<i>τύφ-αντε</i>
G. D. <i>τυφ-άντων</i>	<i>τυφ-άσων</i>	<i>τυφ-άντων</i>
PLURAL.		
N. <i>τύφ-αντες</i>	<i>τύφ-ασαι</i>	<i>τύφ-αντα</i>
G. <i>τυφ-άντων</i>	<i>τυφ-ασῶν</i>	<i>τυφ-άντων</i>
D. <i>τύφ-ασι</i>	<i>τυφ-άσαις</i>	<i>τύφ-ασι</i>
A. <i>τύφ-αντᾱς</i>	<i>τυφ-άσᾱς</i>	<i>τύφ-αντα</i>
V. <i>τύφ-αντες</i>	<i>τύφ-ασαι</i>	<i>τύφ-αντα</i>

In like manner decline the adjective *κᾱς*, *κᾱσα*, *κᾱν*, *αἰ*.

## 281.—λυθείς, loosed.

## SINGULAR.

N. λυθ-είς	λυθ-εῖσα	λυθ-έν
G. λυθ-έντος	λυθ-εῖσης	λυθ-έντος
D. λυθ-έντι	λυθ-εῖσῃ	λυθ-έντι
A. λυθ-έντα	λυθ-εῖσαν	λυθ-έν
V. λυθ-είς	λυθ-εῖσα	λυθ-έν

## DUAL.

N. A. V. λυθ-έντε	λυθ-εῖσα	λυθ-έντε
G. D. λυθ-έντοι	λυθ-εῖσαι	λυθ-έντοι

## PLURAL.

N. λυθ-έντες	λυθ-εῖσαι	λυθ-έντα
G. λυθ-έντων	λυθ-εῖσων	λυθ-έντων
D. λυθ-εῖσι	λυθ-εῖσαις	λυθ-εῖσι
A. λυθ-έντας	λυθ-εῖσας	λυθ-έντα

## 282.—διδούς, giving.

## SINGULAR.

N. διδ-ούς	διδ-ούσα	διδ-όν
G. διδ-όντος	διδ-ούσης	διδ-όντος
D. διδ-όντι	διδ-ούσῃ	διδ-όντι
A. διδ-όντα	διδ-ούσαν	διδ-όν
V. διδ-ούς	διδ-ούσα	διδ-όν

## DUAL.

N. A. V. διδ-όντε	διδ-ούσα	διδ-όντε
G. D. διδ-όντοι	διδ-ούσαι	διδ-όντοι

## PLURAL.

N. διδ-όντες	διδ-ούσαι	διδ-όντα
G. διδ-όντων	διδ-ουσών	διδ-όντων
D. διδ-ούσι	διδ-ούσαις	διδ-ούσι
A. διδ-όντας	διδ-ούσας	διδ-όντα

283.—δεικνύς, *showing*.

## SINGULAR.

N. δεικν-ύς	δεικν-ύσα	δεικν-ύν
G. δεικν-ύτος	δεικν-ύτης	δεικν-ύτος
D. δεικν-ύντι	δεικν-ύσῃ	δεικν-ύντι
A. δεικν-ύντα	δεικν-ύσαν	δεικν-ύν
V. δεικν-ύς	δεικν-ύσα	δεικν-ύν

## DUAL.

N. A. V. δεικν-ύντε	δεικν-ύσα	δεικν-ύντε
G. D. δεικν-ύντοιν	δεικν-ύσαιν	δεικν-ύντοιν

## PLURAL.

N. δεικν-ύντες	δεικν-ύσαι	δεικν-ύντα
G. δεικν-ύντων	δεικν-ύσῶν	δεικν-ύντων
D. δεικν-ύσι	δεικν-ύσαις	δεικν-ύσι
A. δεικν-ύντας	δεικν-ύσας	δεικν-ύντα

284.—τετυφ-ώς, *having struck*. (Perf. Act.)

## SINGULAR.

N. V. τετυφ-ώς	-ύῖα	-ός
G. τετυφ-ότος	-ύίας	-ότος
D. τετυφ-ότι	-ύῖα	-ότι
A. τετυφ-ότα	-ύῖαν	-ός

## DUAL.

N. A. V. τετυφ-ότε	-ύῖα	-ότε
G. D. τετυφ-ότοιιν	-ύῖαιιν	-ότοιιν

## PLURAL.

N. V. τετυφ-ότες	-ύῖαι	-ότα
G. τετυφ-ότων	-ύῖῶν	-ότων
D. τετυφ-όσι	-ύῖαις	-όσι (83.)
A. τετυφ-ότας	-ύῖας	-ότα

**285.**—The participle in *ως*, after a syncope (588), has the nominative and vocative *ὡς*, *ὡσα*, *ὡς*; gen. *ῶτος*, *ὡσης*, *ῶτος*, &c.

### ADJECTIVES OF TWO TERMINATIONS.

**286.**—Many adjectives of the third declension have but one form for the masculine and feminine, and are therefore said to be declined according to the *common gender*. They are declined throughout like nouns of the third declension, of the same termination. The regular terminations of these are *ων*, *ην*, *ης*, *ις*, *υς*, and *ους* (viz., compounds of *πούς*); and they are formed according to the following

#### RULES.

**287.**—Adjectives of the common gender in *ων*, *ην*, *ης* have the neuter identical with the root: the masculine and feminine lengthen the radical vowel; thus,

M. & F.	N.		
N. <i>σώφρων</i>	<i>σῶφρον</i>	<i>prudent</i> ,	G. <i>σώφρον-ος</i>
N. <i>ἄρρεν</i>	<i>ἄρρεν</i>	<i>male</i> ,	G. <i>ἄρρεν -ος</i>
N. <i>ἀληθής</i>	<i>ἀληθές</i>	<i>true</i> ,	G. <i>ἀληθές -ος</i>

So also some in *ωρ*; as,

N. <i>μεγαλήτωρ</i>	<i>μεγάλητορ</i> ;	G. <i>μεγαλήτορ-ος</i>
---------------------	--------------------	------------------------

*Note.*—But *τέρην*, *tender*, usually has the feminine *τέπεινα*, neuter *τέρεν*.

**288.**—Adjectives of the common gender in *ις* and *υς*, add *ς* for the masculine and feminine, and those with radical *τ* reject it; as,

M. & F.	N.	
N. εὐχαρι(τ)ς	εὐχαρι(τ)	G. εὐχαριτ-ος
N. ἀδακρυς	ἀδακρυ	G. ἀδάκρυ-ος

289.—Compounds of *πούς*; a *foot*, have the neuter in *ον*, as from root in *ον*, instead of *οδ*; others in *ους* have the neuter regularly in *ον*, from root *οντ*, by dropping final *τ*; as,

M. & F.	N.	
N. δίπους,	δίπουν,	G. δίποδ-ος, 165.
N. μονόδους,	μονόδον,	G. μονόδοντ-ος.

#### EXAMPLES OF ADJECTIVES OF THE COMMON GENDER.

290.—*δ, ἡ σώφρων, prudent.*

SINGULAR		
N. σώφρ-ων	-ων	-ον
G. σώφρ-ονος	-ονος	-ονος
D. σώφρ-ονι	-ονι	-ονι
A. σώφρ-ονα	-ονα	-ον
V. σώφρ-ον	-ον	-ον
DUAL		
N. A. V. σώφρ-ονε	-ονε	-ονε
G. D. σώφρ-όνοιν	-όνοιν	-όνοιν
PLURAL		
N. σώφρ-ονες	-ονες	-ονα
G. σώφρ-όνων	-όνων	-όνων
D. σώφρ-οσι	-οσι	-οσι
A. σώφρ-ονας	-ονας	-ονα
V. σώφρ-ονες	-ονες	-ονα

## 291.—δ, ἡ ἀληθής, true.



## SINGULAR.

N. ἀληθ-ής	<del>-ης</del>	-ές
G. ἀληθ-έος	<del>-ος</del>	-έος
D. ἀληθ-εῖ	<del>-ει</del>	-εῖ
A. ἀληθ-έα	<del>-α</del>	-έα
V. ἀληθ-ές	<del>-ς</del>	-ές

## DUAL.

N. A. V. ἀληθ-έε	-έε	-έε
G. D. ἀληθ-έοιν	-έοιν	-έοιν

## PLURAL.

N. ἀληθ-έες	-έες	-έα
G. ἀληθ-έων	-έων	-έων
D. ἀληθ-έσι	-έσι	-έσι
A. ἀληθ-έας	-έας	-έα
V. ἀληθ-ές	-ές	-έα

## 292.—εὐχαρις, acceptable.

## SINGULAR.

N. εὐχαρ-ις	-ις	-ις
G. εὐχαρ-ιτος	-ιτος	-ιτος
D. εὐχαρ-ιτι	-ιτι	-ιτι
A. { εὐχαρ-ιτα	-ιτα	-ι, or
εὐχαρ-ιν	-ιν	-ι
V. εὐχαρ-ι	-ι	-ι

## DUAL.

N. A. V. εὐχαρ-ιτε	-ιτε	-ιτε
G. D. εὐχαρ-ιτοιν	-ιτοιν	-ιτοιν

R.

## PLURAL

N.	εὐχάρ-τες	-τες	-τα
G.	εὐχαρ-ίτων	-ίτων	-ίτων
D.	εὐχάρ-ισι	-ισι	-ισι
A.	εὐχάρ-ιτας	-ιτας	-τα
V.	εὐχάρ-ιτες	-ιτες	-τα

293.—ἀδάρυς, *tearless*.

## SINGULAR

N.	ἀδάρυς	-ς	-υ
G.	ἀδάρυ-ος	-ος	-υος
D.	ἀδάρυ-ϊ	-ϊ	-υϊ
A.	ἀδάρυ-υν	-υν	-υ
V.	ἀδάρυ-υ	-υ	-υ

## DUAL

N. A. V.	ἀδάρυ-υε	-υε	-υε
G. D.	ἀδάρυ-ύων	-ύων	-ύων

## PLURAL

N.	ἀδάρυ-υες	-υες	-υε
G.	ἀδάρυ-ύων	-ύων	-ύων
D.	ἀδάρυ-υσι	-υσι	-υσι
A.	ἀδάρυ-υας	-υας	-υα
V.	ἀδάρυ-υες	-υες	-υα

*Note.*—In these examples, ἀλγυτής and ἀδάρυς are declined without contracting. The pupil may contract the concurrent vowels (211 and 212), and make the necessary changes in the accents.

## IRREGULAR ADJECTIVES.

**294.**—Every adjective not ending in some of the regular terminations already mentioned, is *irregular*—wants the neuter gender—and is declined like a noun of the third declension; thus,

N. ὁ,	ή,	ἄρπαξ,
G. τοῦ,	τῆς,	ἄρπαγος, &c.

*Obs.* 1. The poets sometimes use the genitive and dative of such adjectives in the *neuter*. Sometimes the neuter is supplied by a derivative form in *ον*; thus, ἄρπακτικόν is used as the neuter of ἄρπαξ; βλακτικόν, as the neuter of βλάξ, &c.

*Exc.* 1. ἐχών and ἀέχων (contracted ἄχων), are declined with three genders, like participles (279); thus,

N. ἐχ-ών	ἐκ-ούσα,	ἐχ-όν,
G. ἐχ-όντος,	ἐκ-ούσης,	ἐχ-όντος, &c.

*Exc.* 2. Μέγας, *great*, and πολύς, *many*, are irregular in the nominative and accusative singular. The other cases are regularly formed from the ancient nominatives μέγας and πολλός, of the second declension; thus,

## SINGULAR.

M.	F.	N.
N. μέγας	μεγάλη	μέγα
G. μέγαλου	μεγάλης	μεγάλου,
D. μέγαλω	μεγάλῃ	μεγάλῳ
A. μέγαν	μεγάλην	μέγα

## DUAL.

N. A. V. μέγαλω	μεγάλα	μεγάλω
-----------------	--------	--------

through the dual and plural, as in καλός (289).



SINGULAR.			
	M.	F.	N.
✓	N. πολύς	πολλή	πολύ
—	G. πολλοῦ	πολλῆς	πολλοῦ
	D. πολλῶ	πολλῇ	πολλῶ
	A. πολύν	πολλήν	πολύ
DUAL.			
	N. A. V. πολλῶ	πολλᾶ	πολλῶ

through the dual and plural, as in *καλός* (269).

*Note.*—Homer and other poets inflect *πολύς* regularly, gen. *πολλός*, dat. *πολλί*, &c. It was afterwards changed, in those cases which would not be distinguished from the like forms of *πόλις*, a city.

✓ *Obs.* 2. Some substantives in *ας* and *ης*, inflected in the first declension, are called by grammarians, adjectives; as, *ὕβριστής*, an insolent man; *τραυματίας*, a wounded man; but they are really independent of any other substantives in construction. The same observation may be applied to several other words, called adjectives of one termination.

### 295.—ADJECTIVES TO BE DECLINED.

παι-ός,	-ή,	-όν,	bad.
τάλ-ας,	-αίνα,	-αν,	miserable.
βαρ-ύς,	-εῖα,	-ύ,	heavy.
τέρ-ην,	-εῖνα,	-εν	tender.
εὐσεβ-ής,	-ής,	-ές,	pious.
βελτί-ων,	-ων,	-ον,	better.
τιμῇ-εις,	-εσσα,	-εν,	honored.
ἄδικ-ος,	-ος,	-ον,	unjust.
ἄξι-ος,	-α,	-ον,	worthy.
φιλόπατρ-ις,	-ις,	-ι,	patriotic.
πολύπ-ους,	-ους,	-ουν,	many-footed.
ὁ, ἡ μάχαρ,			happy.

βαθ-ύς,	-εῖα,	-ύ,	deep,
μεῖζ-ων,	-ων,	-ον,	greater.
ἤχη-εις,	-εσσα,	-εν,	sonorous.
φοβερ-ύς,	-ά,	-όν,	formidable.
ἀγαθ-ύς,	-ή,	-όν,	good.
δ, ἡ μακρόχειρ,			long-handed.
ταχ-ύς,	-εῖα,	-ύ,	swift.
καλλι-ων,	-ων,	-ον,	more beautiful.
φίλ-ιος,	-α,	-ον,	friendly.
μνημ-ων,	-ων,	-ον,	mindful.
ἀδμ-ής,	-ής,		unconquered.
δ, ἡ φύγας,			an exile.
γλυκ-ύς,	-εῖα,	-ύ,	sweet.
ράδι-ος,	-α,	-ον,	easy.
σώφρ-ων,	-ων,	-ον,	sober.

## NUMERALS.

**296.**—NUMERAL adjectives are those which signify number. In Greek they are divided into two classes, *Cardinal* and *Ordinal*. =

**297.**—The *Cardinal* express numbers simply, or *how many*; as, *one, two, three, &c.* =

**298.**—The *Ordinal* denote *which* one of a number; as, *first, second, third, &c.* =

*Distributives* have no separate form in Greek. The meaning of these is expressed by the cardinal numbers, sometimes compounded with σύν; as, σύνδυο, σύντρις, &c.; *bini, terni*;—and sometimes preceded by κατά, ἀνά, &c.

## The Cardinal Numbers.

**299.**—Εἷς, *one*, has the singular number only, and is thus declined:

↓	N. εἷς	μία	ἓν
	G. ἐνός	μιάς	ἐνός
—	D. ἐνί	μῖ	ἐνί
	A. ἓνα	μίαν	ἓν

In like manner decline the two compounds,

οὐδ-εἷς, οὐδε-μία, οὐδ-έν, plur. οὐδ-ένες, -εμῖαι, -ένα,  
 μηδ-εἷς, μηδε-μία, μηδ-έν, “ μηδ-ένες, -εμῖαι, -ένα,

οὐδεῖς, none; οὐδὲ εἷς, not even one, not a single person (emphatic).

Distinguish οὐδεῖς, none; οὐδὲ εἷς, &c.

Obs. 1. To εἷς, one, corresponds the adjective ἕτερος, other; and this with οὐδεῖς, μηδεῖς, forms οὐδέτερος, μηδέτερος, neither.

300.—Δύω, two, is properly dual; it is alike in all genders, and is defective in the plural; thus,

	DUAL	PLURAL
ψ	N. A. δύο	N. A. —
	G. δυοῖν, Attic δεῖν	G. δυῶν
	D. δυσὶν	D. δυσὶ (ν)

Obs. 2. Δύο, two, is indeclinable; i. e., it is the same in all genders and numbers; ἀμφω, both, is declined like δύο, in the dual.

301.—Τρεῖς, three, and τέσσαρες, four, are plural only, and are thus declined:

τρεῖς, three.

ψ	N. τρεῖς	τρεῖς	τρία
	G. τριῶν	τριῶν	τριῶν
	D. τρισί	τρισί	τρισί
	A. τρεῖς	τρεῖς	τρία

τέσσαρες (τέτταρες), *four*.

N. τέσσαρες	τέσσαρες	τέσσαρα
G. τεσσάρων	τεσσάρων	τεσσάρων
D. τέσσαρσι	τέσσαρσι	τέσσαρσι
A. τέσσαρας	τέσσαρας	τέσσαρα

**302.**—The cardinal numbers from πέντε, *five*, to ἑκατόν, *a hundred*, are indeclinable.

**303.**—After ἑκατόν, the larger numbers are regular plural adjectives of the first and second declensions; as,

M.	F.	N.	
διακόσιοι	διακόσιαι	διακόσια	<i>two hundred.</i>
τριακόσιοι	τριακόσιαι	τριακόσια	<i>three hundred.</i>
χίλιοι	χίλιαι	χίλια	<i>a thousand.</i>
δισχίλιοι	δισχίλιαι	δισχίλια	<i>two thousand.</i>
μύριοι	μύριαι	μύρια	<i>ten thousand.</i>
δισμύριοι	δισμύριαι	δισμύρια	<i>twenty thousand.</i>

**Obs. 3.** In the *composition of numbers*, either the smaller precedes, and the two are joined by καί; or the greater precedes, in which case the καί is generally omitted; thus, πέντε καὶ εἴκοσι, or εἴκοσι πέντε, *twenty-five*; πέμπτος καὶ εἰκοστός, or εἰκοστός πέμπτος, *twenty-fifth*. When *three* numbers are reckoned together, the greatest comes first, and so on in succession, with the conjunction καί; as, ἑξὲς ἑκατόν καὶ εἴκοσι καὶ ἑπτὰ, *a hundred and twenty-seven ships*.

**Obs. 4.** Instead of the numbers compounded with *eight* or *nine*, more frequent use is made of the circumlocution ἐνός (or μιᾶς) δέων &c.; thus, ἑξὲς μιᾶς δέουσαι εἴκοσι, *twenty ships wanting one*, i. e., *nineteen ships*; ἑτὲα δυῶν δέοντα εἴκοσι, *twenty years wanting two*, i. e., *eighteen years*.

## Ordinal Numbers.

**304.**—The *ordinal numbers* are formed from the cardinal. All under twenty, except *second*, *seventh*, and *eighth*, end in *τος* : from twenty upwards, all end in *στός*, and, in their inflection, are regular adjectives of the first and second declensions ; thus,

πρῶτος	πρώτη	πρῶτον	<i>first</i>
(πρότερος	προτέρα	πρότερον	<i>first of the two</i> )
δεύτερος	δευτέρα	δεύτερον	<i>second</i>
τρίτος	τρίτη	τρίτον, &c.	<i>third</i>

**Obs. 1.** In order to express *half, or fractional numbers* in money, measures, and weights, the Greeks used words compounded of *ἡμι*, *half*, and the name of the weight, &c. (μνᾶ, ὀβολός, τάλαντον), having the adjective termination *ον, ιον, αῖον*, appended to it, and placed before the ordinal number, of which the half is taken ; as, *τρίτον ἡμιτаланτον*,  $2\frac{1}{2}$  *talents* ; i. e., the first a talent, the second a talent, the third a half talent, and so of others. In like manner the Latin *sestertius*,  $2\frac{1}{2}$  *asses* by syncope from *semistertius* ; the first an *as*, the second an *as*, the third a *half as* (*tertius semis*).

From this must be distinguished the use of the same compounds in the plural, preceded by the *cardinal* number which, in that case, mean simply so many half talents ; thus, *τρία ἡμιτάλαντα*, not  $2\frac{1}{2}$  *talents*, but three half talents, or one and a half.

**Obs. 2.** From the ordinal numbers are formed numerals in *αῖος*, expressing “ *on what day*,” as, *δευτεραίος*, *on the second day* ; *τριταῖος*, *on the third day*, &c.

**Obs. 3.** There is an idiomatic use of the ordinals in Greek like this, *ἐγὼ ὄγδοος*, *I, the eighth*, = *I and eight others*.

## THE GREEK NOTATION OF NUMBERS.

**305.**—The Greeks used the *letters of the alphabet* in three different ways, to denote numbers.

**306.**—To express a small series of numbers, each letter was reckoned according to its order in the alphabet; as,  $\alpha$ , 1;  $\beta$ , 2;  $\epsilon$ , 5;  $\omega$ , 24. In this manner the books of Homer's Iliad and Odyssey are distinguished. The technical syllable *HNT* ( $\eta\nu\tau$ ), will assist the memory in using this kind of notation; for if the alphabet be divided into four equal parts,  $\eta$  will be the first letter of the second part, that is 7;  $\nu$ , of the third, or 13; and  $\tau$ , of the fourth, or 19.

**307.**—The *capital* letters were used, in denoting larger series of numbers; thus,  $I$ , 1;  $\Pi$  for  $\piέντε$ , 5;  $\Delta$  for  $δέξα$ , 10;  $H$  for  $ἑκατόν$ , 100;  $X$  for  $χίλιοι$ , 1000; and  $M$  for  $μύριοι$ , 10,000. A large  $\Pi$  around any of these characters, except  $I$ , denoted five times as much as that character represented; as,  $\overline{\Delta}$ , 50;  $\overline{M}$ , 50,000.

**308.**—To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks divided the alphabet into three parts, retaining in their numeral notation three letters which had originally belonged to the alphabet, but had been dropped in ordinary use; thus, the *stigma* ( $\varsigma'$  taking the place of the old digamma or  $\text{f-}\alpha\upsilon$ ) was used for 6, *koppa* ( $\kappa'$ ) for 90, and *sampi* ( $\text{Ϡ}'$ ) for 900. In using this kind of notation, the memory will be assisted by the technical syllable *AIP*; that is,  $A'$  denotes 1;  $I'$ , 10; and  $P'$ , 100. The numbers under 1000, are denoted by letters with a small mark, like an accent, over them; and a similar mark placed *under* any letter, denotes that it represents so many thousands.

## 309.—Table of Numerals.

	CARDINAL		ORDINAL
1	α'	εἰς	πρῶτος
2	β'	δύο	δεύτερος
3	γ'	τρεῖς	τρίτος
4	δ'	τέσσαρες	τέταρτος
5	ε'	πέντε	πέμπτος
6	ς'	ἕξ	ἕκτος
7	ζ'	ἐπτά	ἐβδόμος
8	η'	ὀκτώ	ὀγδοος
9	θ'	ἐννέα	ἐννατος
10	ι'	δέκα	δέκατος
11	ια'	ἐνδέκα	ἐνδέκατος
12	ιβ'	δώδεκα	δωδέκατος
13	ιγ'	τρίσκαίδεκα	τρίσκαυδέκατος
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαυδέκατος
15	ιε'	πεντεκαίδεκα	πεντεκαυδέκατος
16	ις'	ἑκκαίδεκα	ἑκκαυδέκατος
17	ιζ'	ἑπτακαίδεκα	ἑπτακαυδέκατος
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαυδέκατος
19	ιθ'	ἐννεακαίδεκα	ἐννεακαυδέκατος
20	κ'	εἰκοσι	εἰκοστός
21	κα'		
30	λ'	τριάκοντα	τριακοστός
40	μ'	τεσσαράκοντα	τεσσαρακοστός
50	ν'	πεντήκοντα	πεντηκοστός
60	ξ'	ἑξήκοντα	ἑξηκοστός
70	ο'	ἐβδομήκοντα	ἐβδομηκοστός
80	π'	ὀγδοήκοντα	ὀγδοηκοστός
90	Ϟ'	ἐννενήκοντα	ἐννενηκοστός
100	ρ'	ἑκατόν	ἑκατοστός
200	σ'	διακόσιοι	διακοσιοστός
300	τ'	τριακόσιοι	τριακοσιοστός
400	υ'	τεσσαρακόσιοι	τεσσαρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννεακόσιοι	ἐννεακοσιοστός
1,000	α,	χίλιοι	χιλιοστός
2,000	β,	δισχίλιοι	δισχιλιοστός
3,000	γ,	τρισχίλιοι	τρισχιλιοστός
4,000	δ,	τετρακισχίλιοι	τετρακισχιλιοστός
5,000	ε,	πεντακισχίλιοι	πεντακισχιλιοστός
6,000	ς,	ἑξακισχίλιοι	ἑξακισχιλιοστός
7,000	ζ,	ἑπτακισχίλιοι	ἑπτακισχιλιοστός
8,000	η,	ὀγδοκισχίλιοι	ὀγδοκισχιλιοστός
9,000	θ,	ἐννεακισχίλιοι	ἐννεακισχιλιοστός
10,000	ι,	μύριοι	μυριοστός
20,000	κ,	δισμύριοι	δισμυριοστός
50,000	ν,	πεντακισμύριοι	πεντακισμυριοστός
100,000	ρ,	δεκακισμύριοι	δεκακισμυριοστός

Thus the number 1853 is α, ω' ν' γ'.

## Other Classes of Numerals.

**310.**—From the cardinal numbers are formed—

The *Numeral adverbs*; as, *δύς*, *twice*, from *δύο*; *τρῖς*, *thrice*, from *τρεῖς*; and from the others, by adding the termination *χis*, *άis*, or *τάis*; as, *τεσσαράχis*, *ἑξάχis*, *ἑκατοντάχis*, *four times*, *six times*, *a hundred times*.

*Multiple numbers* in *πλός*, contracted *πλοῦς*; as, *διπλός*, *two-fold*; *τριπλός*, *three-fold*; *τετραπλός*, *four-fold*.

*Proportionals* in *πλάσιος*; as, *τριπλάσιος*, *three times as much*; *τετραπλάσιος*, *four times as much*.

*Substantives* in *άς*, *άδος*, which express the name of the several numbers; as, *μονάς*, gen. *-άδος*, *the number one*, unity; *δύας*, *the number two*; *δεκάς*, *the number ten*; *εικάς*, *the number twenty*; *τριακάς*, *the number thirty*, &c.

*Note.*—The substantive numerals are commonly employed to express the higher numbers; thus, *δέκα μυριάδες*, 100,000; *ἑκατὸν μυριάδες*, a million. Sometimes the smaller numbers, added to the larger, are likewise expressed by substantives; thus, 1010, 1039, *note*, *πεντήκοντα μυριάδες καὶ μιά, χιλιάδες τε ἑπτά καὶ πρὸς ἑκατοντάδες ἑξ καὶ δεκάς*.

The *Distributives*, answering to the question, *in how many parts?* are formed in *χα*; as, *δίχα*, *τρίχα*, *τέτραχα*, *πένταχα*; *in two parts*, *in three parts*, &c., and connected with these are such *adverbs* as, *τριχῇ*, *trebly*, *τριχοῦ*, *in three places*, &c.

*Obs.*—When other parts of speech are compounded with numerals, the first four assume the following forms, viz.: *μονο-*, *one*; *δι-*, *two*; *τρι-*, *three*; *τετρα-*, *four*; as, *μονόκερως*, *δίκερως*, *τρίπους*, *τετράπους*, *one-horned*, *two-horned*, *three-footed*, *four-footed*.



## COMPARISON OF ADJECTIVES.

311.—Adjectives have three degrees of comparison: the *Positive*, *Comparative*, and *Superlative*.

312.—The *Positive* expresses a quality *simply*; the *Comparative* asserts it in a *higher* or *lower degree* in one object than in another, or, than in several taken together; and the *Superlative* in the highest or lowest degree compared with several taken separately; thus, "gold is *heavier* than silver; it is the *most precious* of metals." Hence, those adjectives only can be compared whose signification admits the distinction of more or less.

The superlative in Greek, as in Latin and English, often expresses only a very high degree of the quality, without implying comparison, and may be called the *superlative of eminence*.

## GENERAL RULE.

313.—The *comparative* degree is formed by adding *τερος* to the positive; and the *superlative*, by adding *τατος*; thus,

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
μάκαρ	μακάρ-τερος	μακάρ-τατος
εὐνους	εὐνούσ-τερος	εὐνούσ-τατος
καχόνους	καχονούσ-τερος	καχονούσ-τατος
ἀπλόυς-ἀπλοῦς	ἀπλούσ-τερος	ἀπλούσ-τατος

## SPECIAL RULES.

314.—Adjectives in *ος* reject *ς*; and after a short syllable, change *ο* into *ω*; thus,

δρθός	δρθό-τερος	δρθό-τατος
δίκαιος	δικαιό-τερος	δικαιό-τατος
πονηρός	πονηρό-τερος	πονηρό-τατος
θαυμαστός	θαυμαστό-τερος	θαυμαστό-τατος
δῆλος	δηλό-τερος	δηλό-τατος
ἐντίμος	ἐντιμό-τερος	ἐντιμό-τατος
ἰσχυρός	ἰσχυρό-τερος	ἰσχυρό-τατος

ος after a short syllable:—

σοφός	σοφά-τερος	σοφά-τατος
κενός	κενώ-τερος	κενώ-τατος
φοβερός	φοβερώ-τερος	φοβερώ-τατος
φανερός	φανερώ-τερος	φανερώ-τατος
χαλεπός	χαλεπώ-τερος	χαλεπώ-τατος
ἀγρίος	ἀγριώ-τερος	ἀγριώ-τατος
ἱκᾶνος	ἱκανώ-τερος	ἱκανώ-τατος

*Obs.*—The change of *o* into *ω* is made to prevent the concurrence of too many short syllables.

**315.**—Adjectives in *ας*, *ης*, and *υς*, add the endings of comparison to the *root*; as, =

μέλας	μέλαινα	μέλαν;	μελάν-τερος, &c.
εὐσεβής	εὐσεβής	εὐσεβής;	εὐσεβέσ-τερος, &c.
εὐρύς	εὐρεῖα	εὐρύ;	εὐρύ-τερος, &c.

**316.**—Adjectives in *ων* and *ην* add the *irregular* forms *έστερος* and *έστατος*; as, =

ἄφρων	ἄφρων	ἀφρον-έστερος, &c.
τέρην	τέρεν	τερεν-έστερος, &c.

*Exc.*—But *πέπων* makes *πεπαίτερος*, &c., and *πίων*,—*πιότερος*, *πιότατος*; *χαρίεις* (from *χαριεντ*) makes *χαριέστερος* (for *χαριεντ-τερος*), and *πένης* (*πενητ*) makes *πενέστερος* (for *πενητ-τερος*).

COMPARISON BY *ίων* AND *ιστος*.

**317.**—Some adjectives are compared by *ίων* and *ιστος*; viz.,

**318.**—Some in *ρος*, derived from substantives. These form the comparative and superlative, not from the adjective, but from the substantive; thus,

<i>ἐχθρός</i> , inimical,	<i>ἐχθός</i> , enmity,	<i>ἐχθίων</i> , <i>ἐχθιστος</i> .
<i>οἰκτρός</i> , compassionate,	<i>οἰκτος</i> , compassion,	<i>οἰκτίων</i> , <i>οἰκτιστος</i> .
<i>αἰσχρός</i> , base,	<i>αἰσχος</i> , baseness,	<i>αἰσχίων</i> , <i>αἰσχιστος</i> .
<i>μακρός</i> , long,	<i>μήκος</i> , length,	<i>μηκίων</i> , <i>μήκιστος</i> .

Also *καλός*, beautiful, has *καλλίων*, *κάλλιστος*, as from *κάλλος*, beauty.

**319.**—Some in *υς* are compared both ways; as,

<i>βαθύς</i> , deep,	<i>βαθύτερος</i> ,	<i>βαθύτατος</i> .
and	<i>βαθίων</i> ,	<i>βάθιστος</i> .

In like manner compare *βραδύς*, slow; *ταχύς*, swift; *παχύς*, thick; *γλυκύς*, sweet; *ώκύς*, quick; &c.

**320.**—*ῥάδιος*, easy, has *ῥαίων*, *ῥαῖστος*; or, with *ι* subscribed, *ῥάων*, *ῥᾱστος*.

*Note.*—Some of these, and of others compared in this way, are occasionally found compared by *τερος* and *τατος*. *Ταχύς* (*ἐλαχύς* and *ήκός*, obsolete) make *ταχίων*, *ἐλαχίων*, *ήκίων*, then, by euphonic change (*χι*, *κι* becoming *σσ*), *τάσων* *θάσων*, *ἐλάσων*, *ήσων* (Att. *θάττων*, *ἐλάττων*, *ήττων*). These principles have a wide application, also, with *linguals*, &c.; as, *κρατιων*, *κρεσσων*, *κρείσων*; and in verbs, *ταγιω* *τάσσω*, *βηγιω* *βήσσω*, *δρηγιω* *δρήσσω*, *κορηγιω* *κορύσσω* (so, in nouns, *θαλατ-ια* *θάλασσα*, *θηρη-ια* *θρήσσω*).

## IRREGULAR COMPARISON.

321.—The following adjectives are irregular in their comparison; viz.,

<i>ἀγαθός, good</i>	<i>ἀρεῖων*</i>	<i>ἀγαθώτατος</i>	
	<i>ἀρείων</i>	<i>ἀριστος</i>	from * <i>Αρης, Mars.</i>
	<i>βελτίων</i>	<i>βέλτιστος</i>	from <i>βούλομαι, I wish.</i>
	<i>κρείσσων†</i>	<i>κράτιστος</i>	from <i>κρατός, brave.</i>
	<i>λῶϊων</i>	<i>λῶστος</i>	from <i>λῶ, for θέλω, I [wish.]</i>
	<i>φέρτερος</i>	<i>φέρτατος</i> <i>φέριστος</i> <i>φέρτιστος</i>	from <i>φέρω, I bear.</i>
<i>κακός, bad</i>	<i>κακίων</i>	<i>κάκιστος</i>	
	<i>χειρῶν</i>	<i>χείριστος</i>	
<i>μέγας, great</i>	<i>μεϊζων‡</i>	<i>μέγιστος</i>	
<i>πολύς, many</i>	<i>πλείων</i>	<i>πλείστος</i>	
<i>ἐλαχός, small</i>	<i>ἐλάσσων§</i>	<i>ἐλάχιστος</i>	
<i>μικρός, little</i>	<i>ἥσσων, or μειών, or μικρότερος;</i>	<i>μικρότατος.</i>	

## DEFECTIVE COMPARISON.

322.—Some adjectives in the comparative and superlative degrees have no positive, but are formed from

## 323.—Nouns; as,

<i>βασιλεύς</i>	<i>a king</i>	<i>βασιλεύτερος</i>	<i>βασιλεύτατος</i>
<i>κέρδους</i>	<i>gain</i>	<i>κερδίων</i>	<i>κέρδειστος</i>
<i>θεός</i>	<i>God</i>	<i>θεώτερος</i>	
<i>κλέπτης</i>	<i>a thief</i>		<i>κλεπτίστατος</i>
<i>κῶδους</i>	<i>glory</i>	<i>κυδίων</i>	<i>κύδιστος</i>

\* Euphonic for *ἀμεν-ων.*† For *μεγ-ων.*‡ For *κρατ-ων.*§ For *ἐλαχ-ων.*

κύων	a dog	κύντερος	
πληκτής	a striker		πληκτίστατος
πότης	a drinker		ποτίστατος
ρίγος	cold, rigor	ρίγιων	ρίγιστος
φάρ	a thief		φάρτατος

## 324.—PRONOUNS; as,

αὐτός	self	αὐτότατος
-------	------	-----------

## 325.—PARTICIPLES; as,

ἐρρώμενος	strong	ἐρρώμενέστερος	ἐρρώμενέστατος
-----------	--------	----------------	----------------

## 326.—ADVERBS; as,

ἄνω	up	ἀνώ-τερος	-τατος
ἄφαρ	immediately	ἀφάρ-τερος	
ἐγγύς	near	{ ἐγγύ-τερος ἐγγ-ίων	{ -τατος -ιστος
ἔξω	out	ἐξώ-τερος	-τατος
κάτω	down	κατώ-τερος	-τατος
ἐσω	in	ἐσώ-τερος	-τατος
ὀπίσω	back	ὀπισώ-τερος	-τατος
πέραν	beyond	περαί-τερος	-τατος
πόρρω	far	πορρώ-τερος	-τατος
πρωί	early	πρωϊά-τερος	-τατος
ὑψι	highly		ὑψιστος

## 327.—PREPOSITIONS; as,

πρό	before	πρό-τερος	πρό-τατος	whence	πρῶτος
ὑπέρ	over	ὑπέρ-τερος	ὑπέρ-τατος	whence	ὑπατος

328.—Some comparatives and superlatives are again compared; as,

λῶϊων, better	λῶϊτερος
μείων, less	μειότερος

βῆων, <i>easier</i>	τὸ βρότερον
καλλίων, <i>more beautiful</i>	τὸ καλλιώτερον
χερείων, } <i>worse</i>	{ τὸ χερειώτερον
χείρων, } <i>worst</i>	{ and χειρότερον
χείριστος, <i>worst</i>	ἡ χειριστοτέρη
κύδιστος, <i>most glorious</i>	κυδίστατος
ἐλάχιστος, <i>least</i>	ἐλαχιστότερος
πρῶτος, <i>first</i>	πρώτιστος

329.—Some words ending in ης, of the first declension, are compared; thus (see 294, *Obs.* 2),

ὕβριστις, <i>an insolent man</i>	ὕβριστό-τερος	ὕβριστό-τατος
πλεονέκτης, <i>a grasping man</i>	—	πλεονεχτίσ-τατος

# DIALECTS OF COMPARISON.

330.—The Attics compare many adjectives in ος, ης, and ξ, by -ίστερος -ίστατος, -αίτερος -αίτατος, and -έστερος -έστατος; as,

λάλος, <i>loquacious</i>	λαλίσ-τερος	τατος
φίλος, <i>friendly</i>	φιλαί-τερος	-τατος
by syncope	φίλ-τερος	-τατος and φίλιστος
σπουδαῖος, <i>diligent</i>	σπουδαιέσ-τερος	-τατος
ἄφθονος, <i>not envying</i>	ἀφθονέσ-τερος	-τατος
παλαιός, <i>old</i>	παλαί-τερος	-τατος
γεραιός, <i>an old man</i>	γεραί-τερος	-τατος
ἄρπαξ, <i>rapacious</i>	ἀρπαγίσ-τερος	-τατος
πλεονέκτης, <i>avaricious</i>	πλεονεχτίσ-τερος	-τατος
ψευδής, <i>false</i>	ψευδίσ-τερος	-τατος

331.—*Dialects* of particular comparatives and superlatives, are, for χρείσων, I. and D. χρέσσων, *better*; χείρων, P. χερείων, I. dat. χέρηϊ, acc. χέρηα, nom. plur. χέρηες;—μείζων, I. μέζων, D. μάσσων, *greater*; with others which may be learned by practice in reading.

## THE PRONOUN.

**332.**—A pronoun is a word used instead of a noun.

**333.**—Pronouns may be divided into *Personal, Possessive, Definite, Reflexive, Reciprocal, Demonstrative, Relative, Interrogative, and Indefinite*. Of these the personal only are substantives; the rest are adjectives.

## Personal Pronouns.

**334.**—The Substantive or Personal Pronouns are ἐγώ, *I*, of the first person; σύ, *thou*, of the second; and οὗ, *of him, her, it, or, of himself, herself, itself*, of the third (90); they have the same accidents as nouns (89); are of all genders; and, in construction, take the gender and number of the noun for which they stand. They are thus declined:—

ἐγώ, *I*. First Person, M. or F.

SINGULAR.		DUAL.		PLURAL.
N. ἐγώ		N. ἄ.		N. ἡμεῖς
G. ἐμοῦ	μοῦ	νῶϊ	νά	G. ἡμῶν
D. ἐμοί	μοί	G. D.		D. ἡμῖν
A. ἐμέ	μέ	νῶϊν	νῶν	A. ἡμᾶς

*σύ, thou.* Second Person, M. or F.

SINGULAR.	DUAL.	PLURAL.
N. V. <i>σύ</i>	N. A. V.	N. V. <i>ὅμεις</i>
G. <i>σοῦ</i>	<i>σφῶϊ σφῶ</i>	G. <i>ὁμῶν</i>
D. <i>σοί</i>	G. D.	D. <i>ὁμῖν</i>
A. <i>σέ</i>	<i>σφῶϊν σφῶν</i>	A. <i>ὁμᾶς</i>

*οὗ, of him, of her, of it.* Third Person, M, F., or N.

SINGULAR.	DUAL.	PLURAL.
N. —	N. A.	N. <i>σφεῖς, they</i> , N. <i>σφέα</i>
G. <i>οὗ</i>	<i>σφωέ</i>	G. <i>σφῶν</i>
D. <i>οῖ</i>	G. D.	D. <i>σφίσσι</i>
A. <i>ἐ</i>	<i>σφωίν</i>	A. <i>σφᾶς</i> , Neut. <i>σφέα</i>

## OBSERVATIONS.

**335.**—The monosyllabic forms *μοῦ, μοί, μέ*, are always enclitic (35–37), and throw back their accent on the preceding word: They rarely take a preposition. (Exc., *πρός μέ*.)

**336.**—In the dual, the forms *νώ* and *σφῶ* are sometimes written *νώ* and *σφῶ*.

**337.**—The pronoun *οὗ* (third person) is also in the singular commonly used reflexively, or with reflexive forms; as, *ἐαυτοῦ*, &c. It is rare in the Attic writers, but more frequent, under dialectical forms, in Homer and Herodotus. For the accusative, both singular and plural, *μὲν* and *νύν*, *him, her, it, them*, are frequently used. The original root was perhaps *?* (nom. *ἴς*), connected with Latin *is*.



## Possessive Pronouns.

**338.**—The POSSESSIVE PRONOUNS denote possession, and are derived from the substantive pronouns.

**339.**—In *signification*, they correspond to the genitive of their primitives, for which they may be considered as a substitute; thus, ὁ ἀδελφός ἐμοῦ, *the brother of me*, has given place entirely to its equivalent, ὁ ἐμός ἀδελφός, *my brother*.

**340.**—In *form*, they are regular adjectives of the first and second declensions, and are declined like *καλός* (269). They are derived as follows:

From ἐμέ	comes ἐμός	-ή -όν	<i>my</i>
σέ	σός	σή σόν	<i>thy</i>
ἐ	δς	-ή -ον	<i>his</i>
ᾤ	ᾤ	-α -ον	<i>our, i. e., of us two</i>
σφᾤ	σφᾤ	-α -ον	<i>your, i. e., of you two</i>
ἡμεῖς	ἡμέτερος	-α -ον	<i>our</i>
ὑμεῖς	ὑμέτερος	-α -ον	<i>your</i>
σφεῖς	σφέτερος	-α -ον	<i>their</i>
	Doric σφ-ός	-ή -όν	

*Obs.*—To this class also belong ἡμεδαπός, *one of our country*, ὑμεδαπός, *one of your country*. But ποδαπός, *of what country?* more properly belongs to the interrogative—and ἀλλοδαπός, *one of another country*, to the indefinite pronouns.

## The Intensive Pronoun.

**341.**—The INTENSIVE PRONOUN αὐτός has three principal significations:—

**342.**—In the *nominative* it always has the force of

the English *self*; as, ἐγὼ αὐτός, *I myself*; σὺ αὐτός, *thou thyself*; αὐτός, *he himself*: so also, in the oblique cases, when it begins a clause; as, αὐτὸν ἑώραξα, *I have seen the person himself*: or accompanies a noun; as, τοῦ λόγου αὐτοῦ, *of the word itself*.

343.—In the *oblique cases*, after another word in the same clause, it is used for the third personal pronoun, and signifies *him, her, it, them*; as, οὐχ ἑώραξας αὐτόν, *thou hast not seen him*.

344.—Preceded by the *article*, it always signifies *the same*; as, ὁ αὐτὸς ἄνθρωπος, *the same man*.

Obs.—In the last sense, when the article ends with a vowel, it often combines with the pronoun, forming one word; thus, ταυτοῦ, for τοῦ αὐτοῦ; ταυτῇ, for τῇ αὐτῇ; ταυτά, for τὰ αὐτά, &c. When thus combined, the neuter ends in *ον* as well as *ο*. The combined ταυτῇ and ταυτά, *in the same way*, and *the same things*, must be carefully distinguished from ταύτῃ and ταῦτα, *in this way*, and *these things*, parts of οὗτος 47–8). The former has the *coronis* (') over the *υ*, the latter has not.

345.—The pronoun αὐτός is thus declined:—

SINGULAR.			DUAL.			PLURAL.		
N.	αὐτ-ός	-ή -ό	N. A.			N.	αὐτ-οί	-αί -ά
G.	αὐτ-οῦ	-ῆς -οῦ		αὐτ-ά	-ά -ώ	G.	αὐτ-ῶν	-ῶν -ῶν
D.	αὐτ-ῷ	-ῇ -ῷ	G. D.			D.	αὐτ-οῖς	-αῖς -οῖς
A.	αὐτ-όν	-ήν -ό		αὐτ-οῖν	-αῖν -οῖν	A.	αὐτ-οὺς	-άς ά

— In the same manner are declined

ἄλλος	ἄλλη	ἄλλο	<i>another</i>
ὅς	ἥ	ὅ	<i>who, which</i>
ἐκεῖνος	ἐκεῖνη	ἐκεῖνο	<i>that man, he.</i>

## Reflexive Pronouns.

**346.**—REFLEXIVE PRONOUNS are such as relate to the subject of the proposition in which they stand.

**347.**—The *reflexive pronouns* are formed from the accusative singular of the personal pronouns, with the oblique cases of αὐτός. They are, ἐμαυτοῦ, *of myself*; σεαυτοῦ, *of thyself*; ἑαυτοῦ, *of himself*; and are thus declined:—

SINGULAR.			PLURAL.		
G.	ἐαυτ-οῦ	-ῆς -οῦ	G.	ἐαυτ-ῶν	-ῶν -ῶν
D.	ἐαυτ-ῷ	-ῇ -ῷ	D.	ἐαυτ-οῖς	-αῖς -οῖς
A.	ἐαυτ-όν	-ήν -όν	A.	ἐαυτ-οὺς	-άς -ά

**348.**—In the same manner are declined ἐμαυτοῦ and σεαυτοῦ, without the neuter gender, but in the singular number only. In the dual and plural, the parts of the compound are used separately; as, ἑμῶν αὐτῶν, *of ourselves*.

**349.**—Homer never uses the compound form even in the singular; but, ἐμὲ αὐτόν; σὲ αὐτόν, &c.

**350.**—The contracted forms σαυτοῦ and αὐτοῦ, &c., are often used for σεαυτοῦ and ἑαυτοῦ.

**351.**—Sometimes in the singular, and often in the plural, ἑαυτοῦ is used by the Attics in the first and second, as well as in the third person. They are all sometimes used as reciprocals (353); and, in some grammars, they are so denominated.

**352.**—In these compounds, instead of αὐ, the Ionics have αὐ, and retain ε before it; thus, ἐμῶυτοῦ, σεῶυτόν, &c., for ἐμαυτοῦ, &c.

## Reciprocal Pronoun.

**353.**—THE RECIPROCAL PRONOUN indicates a mutual relation between different persons, expressed in English by the phrase *one another*.

This pronoun is formed from ἄλλος, wants the singular, and is thus declined:—

DUAL				PLURAL			
G.	ἀλλήλ-οιν	-αιν	-οιν	G.	ἀλλήλ-ων	-ων	-ων
D.	ἀλλήλ-οιν	-αιν	-οιν	D.	ἀλλήλ-οις	-αις	-οις
A.	ἀλλήλ-ω	-α	-ω	A.	ἀλλήλ-ους	-ας	-α

The dual is seldom used.

## Demonstrative Pronouns.

**354.**—THE DEMONSTRATIVE PRONOUNS are such as point out with precision a person or thing already known. They are,

οὗτος.	αὕτη	τοῦτο	<i>this person, this</i>
ὅδε	ἥδε	τόδε	<i>this (this here)</i>
ἐκεῖνος	ἐκεῖνη	ἐκεῖνο	<i>he, that person, that</i>

**355.**—From οὗτος we have the adverb οὕτως, *thus* (often, *in the preceding way*); from ὅδε, the adverb ὥδε, *thus* (often, *in the following way*). Ἐκεῖνος is declined like αὐτός (345).

Οὗτος, like the article, takes the initial τ in the nominative neuter and in the oblique cases, and is thus declined:

## SINGULAR

N. V. οὗτος	αὗτη	τούτο
G. τοῦ-του	ταύτης	τούτου
D. τοῦ-τῃ	ταύτῃ	τούτῃ
A. τοῦ-τον	ταύτην	τούτο

## DUAL

N. A. V. τοῦ-τω	ταῦ-τα	τού-τω
G. D. τοῦ-τοιν	ταῦ-ταιν	τού-τοιν

## PLURAL

N. V. οὗτοι	αὗται	ταῦτα
G. τοῦ-των	τού-των	τού-των
D. τοῦ-τοῖς	ταύ-ταις	τού-τοῖς
A. τοῦ-τους	ταύ-τας	ταῦτα

*Obs.*—The correlatives τοσοῦτος, τοιοῦτος, and τηλικούτος, have either *ον* or *ο* in the nominative and accusative singular neuter; thus,

N. τοσοῦ-τος	τοσαύ-τη	τοσοῦ-τον, or τοσοῦ-το
G. τοσοῦ-του, &c.		

**356.**—Among the Attics, the *demonstratives* were rendered emphatic by adding *ι* to the termination; as, οὗτοςί, τουτουί, τουτωί, &c. The final vowel *a*, *o*, or *e* is elided, and *ι* put in its place; thus, ὅδε, τοῦτο, ταῦτα, with the emphatic *ι* are written ὅδει, τουτί, ταυτί. When *γε* or *δε* follows the demonstrative, the *ι* is placed after it, e. g., τοῦτό γε with *ι* becomes τουτογι. This suffix always draws the accent to itself. A similar emphasis is expressed in Latin by annexing the syllables *met*, *te*, *pte*, *ce*; as, *egomet*, *tute*, *meapte*, *hicce* (B. & M. Lat. Gr., 233.

237). The Ionic *ι* in the dative plural, however, is the original ending of the case.

357.—The emphatic *ι* is annexed also to the compounds of *οὗτος*, and a few of the correlatives; such as *τοσοῦτος*, *τοιοῦτος*, *τηλικοῦτος*, *τόσους*, &c., making *τοσουτοσί*, &c.

### Relative Pronoun.

358.—The RELATIVE PRONOUN is one that relates to, and connects its clause with, a preceding noun or pronoun, called the antecedent.

359.—The *relative* *ὅς*, *ἥ*, *ὃ*, *who*, *which*, *what*, is declined like *αὐτός* (345). It is rendered emphatic by adding the enclitic syllable *περ*; as, *ὅσπερ*, *ἥπερ*, *ὃπερ*, *precisely who* (927).

360.—The Ionic and Doric writers, and the Attic tragedians, sometimes, instead of *ὅς*, use the article *ὁ*, *ἡ*, *τό*, as a relative.

361.—Instead of *ὅς*, the compound pronoun *ὅστις* is used as a relative after *πᾶς*, or any word in the singular expressing an *indefinite number*; and *ὅσοι*, after the same words in the plural; as, *πᾶς ὅστις*, *every one who*; *πάντες ὅσοι*, *all who*.

### Interrogative Pronoun.

362.—The INTERROGATIVE PRONOUN is used in asking a question; as, *τίς ἐποίησε*; *Who did it?*

363.—The *interrogative* *τίς*, *τί*; *who?* *what?* has the acute accent on the first syllable, and is thus declined:—

## SINGULAR.

N. τίς	τίς	τί
G. τίνος	τίνος	τίνος
D. τίνι	τίνι	τίνι
A. τίνα	τίνα	τί

## DUAL.

N. A. τίνε	τίνε	τίνε
G. D. τίνων	τίνων	τίνων

## PLURAL.

N. τίνες	τίνες	τίνα
G. τίνων	τίνων	τίνων
D. τίσι	τίσι	τίσι
A. τίνας	τίνας	τίνα

In the same manner decline οὗτις, and μήτις. —

*Obs.*—Instead of the genitive and dative τίνος, τίνι, we often find a secondary form, τοῦ, τῷ.

**364.**—The interrogative τίς has its *responsive*, *δοτις*, which is thus used: τίς ἐποίησε; *who did it?* οὐκ οἶδα δοτις ἐποίησε, *I know not who did it.* The responsive δοτις is declined as follows, the δς being separately declined, and retaining its own proper accent.

## SINGULAR.

N. δσ-τις	ῆ-τις	δς,τι
G. οὔ-τινος	ῆσ-τινος	οὔ-τινος
D. ῶ-τινι	ῆ-τινι	ῶ-τινι
A. οἶν-τινα	ῆν-τινα	δς,τι

## DUAL.

N. A. ὦ-τινε	ᾶ-τινε	ὦ-τινε
G. D. οἶν-τινων	αἶν-τινων	οἶν-τινων

## PLURAL.

N. οἱ-τινες	αἱ-τινες	ᾧ-τινα
G. ὧν-τινων	ᾧων-τινων	ᾧων-τινων
D. οἷς-τισι	αἷς-τισι	οἷς-τισι
A. οὓς-τινας	ᾧς-τινας	ᾧ-τινα

**365.**—Instead of *ὅστις*, Homer uses *ὅτις*, declined like *τίς* as above, and instead of the genitive and dative *οὗτινος*, *φτίνι*, we find the secondary forms *οὗτου* and *οὗτω* (363, *Obs.*).

**366.**—There appears to have been, among the ancient Greeks, another interrogative pronoun, *πός*, *πή*, *πόν*, and its responsive *ὅπος*, *ὅπη*, *ὅπον*, which have become obsolete, except in two cases, now used adverbially; viz., *ποῦ*, *where?* *πῇ*, *in what way?* and hence the responsives *ὅπου* and *ὅπῃ*. From these are formed the interrogative *πότερος*, *-α*, *-ον*, *which of the two?* and its responsive *ὁπότερος*, *-α*, *-ον*, *which of the two*; with several other adverbs and adjectives still in use; each interrogative having always its own responsive,—the one being the correlative of the other; as,

## INTERROGATIVES.

## RESPONSIVES.

Adj. <i>ποῖως</i> , <i>of what kind?</i>	<i>ὁποῖος</i> , <i>of what kind.</i>
<i>πόσος</i> , <i>how much? how many?</i>	<i>ὁπόσος</i> , <i>as much (many) as.</i>
<i>πηλίκως</i> , <i>of what age?</i>	<i>ὁπηλίκος</i> , <i>of what age.</i>
<i>πότερος</i> , <i>which of the two?</i>	<i>ὁπότερος</i> , <i>which of the two.</i>
Adv. <i>πῶς</i> , <i>how?</i>	<i>ὅπως</i> , <i>how, &amp;c.; thus,</i>

*Πηλίκος ἐστί;* *of what age is he?* *οὐκ οἶδα ὁπηλίκος,* *I know not of what age.* In the same manner the responsives are used without an interrogation preceding; as, *ἐπελάθετο ὁπρὸς ἧν*, *"he forgot of what kind he was."* To these also may be added *ποδαπός*, *of what country?*



## Indefinite Pronouns.

**367.**—The INDEFINITE PRONOUNS are such as denote persons or things *indefinitely*. They are,

τις	•τις	τι	some one.
δεῖνα	δεῖνα	δεῖνα	some one, such a one.
ἄλλος	ἄλλη	ἄλλο	another.
ἕτερος	ἕτερα	ἕτερον	other, a different one, another.

To which may be added the following *negatives*; viz.,

οὐτις	οὐτις	οὐτι	} no one.
οὐδεὶς	οὐδεμία	οὐδέν	
μήτις	μήτις	μήτι	
μηδεὶς	μηδεμία	μηδέν	

**368.**—The *indefinite* τις has the grave accent on the last syllable; it is thus distinguished from τίς interrogative, which naturally has always the acute accent on the first; the former is enclitic (35), the latter is not.

**369.**—The *indefinite* δεῖνα, *some one*, of all genders, and always with the article prefixed, is declined like a noun of the third declension; thus,

SINGULAR.	PLURAL.
N. δεῖν-α	N. δεῖν-ες
G. δεῖν-ος	G. δεῖν-ων
D. δεῖν-ι	D. —
A. δεῖν-α	A. δεῖν-ας

Δεῖνα is sometimes indeclinable; as, G. τοῦ δεῖνα, D. τῷ δεῖνα. Ἄλλος is declined like αὐτός (345); ἕτερος, like φανερός (270).

*Obs.* 1. All words used interrogatively are also used indefinitely, but generally with the accent changed; thus,

## INTERROGATIVES.

πόσους; *how great? how many?*

ποιός; *of what kind?*

πηλίκους; *how old? how large?*

## INDEFINITES.

ποσός, *of a certain size or number.*

ποιός, *of a certain kind, such.*

πηλίκος, *of a certain age or size.*

## CORRELATIVE PRONOMINAL ADJECTIVES.

**370.**—Besides the interrogatives and responsives (363), the Greek language has likewise special *correlative pronouns*, each pair of which has a mutual relation. The latter of the two is expressed in English by *as*.

τόσους ὅσους (Lat. *tantus, quantus*), *so great, as*.

τοῖους οἷους (Lat. *talis, qualis*), *such, as*.

τηλίκους ἡλικίους *of the same age, as; of the same size, as*.

**371.**—In these words the *demonstrative* is often replaced by a fuller and more emphatic form; as,

$$\begin{array}{ccc} \text{τοσούδε} & \left\{ \begin{array}{l} \text{ὁπόσους} \\ \text{τοσοῦτους} \end{array} \right. & \begin{array}{l} \text{τοιούδε} \\ \text{τοιούτους} \end{array} \left\{ \begin{array}{l} \text{ὁποῖους} \\ \text{τοιοῦτους} \end{array} \right. & \begin{array}{l} \text{τηλικόδε} \\ \text{τηλικούτερον} \end{array} \left\{ \begin{array}{l} \text{ἡλικίους} \\ \text{ἡλικιότερον} \end{array} \right.
\end{array}$$

## 372.—DIALECTS OF THE PRONOUNS.

N

Ἐγώ, I.

	IONIC.	DORIC.	ÆOLIC.	POETIC.
S.	N. —	ἐγών, ἐγώνη. ἐγώγα, ἐγώνγα.	ἔγω, ἔγων. B. ἰώ, ἰωγα.	ἐγώ.
	G. ἐμεῖο, ἐμεῖο. ἐμέθεν.	ἐμεῦ.	B. ἐμοῖς.	ἐμέθεν.
	D.	ἐμίν.	ἐμοι, B. ἐμύ.	
D.	N. A.	ἀμέ, ἀμμε.		
P.	N. ἡμέες.	ἄμες, ἀμμες.		ἀμμες.
	G. ἡμέων.	ἀμῶν, ἀμέων	ἀμμων, ἀμμέων.	ἡμείων.
	D.	ἀμίν, ἀμῖν.	ἀμμι, ἀμμιν, ἀμμεσιν.	ἡμίν.
	A. ἡμέας.	ἀμῶς, ἀμέ, ἀμμε.	ἀμμας, ἀμμέας.	ἡμείας, ἄμμε.

Σὺ, Thou.

S.	N. V.	τί, τίνη, τίγα.	τόννη.	
	G. σεῖο, σέο, σέθεν.	τεῦ, τεῦς, τεοῦς.	σεῦ, σέθεν.	σειοθεν.
	D.	τοί, τίν, τέιν.	τίνη.	
	A.	τέ, τύ.	τίν, τετν.	
D.	N.A.V.	ὕμέ, ὕμμε.		
P.	N. V. ὕμέες.	ὕμες, ὕμμες.		ὕμμε, ὕμμες.
	G. ὕμέων.	ὕμῶν.	ὕμμων, ὕμμέων.	ὕμείων.
	D.	ὕμίν, ὕμῖν.	ὕμμι, ὕμμιν, ὕμμεσιν.	
	A. ὕμέας.	ὕμῶς, ὕμέ, ὕμμε.	ὕμμας, ὕμμέας.	ὕμείας.

Οὗ, of Him, &amp;c.

S.	G. εἶο, οἶο, εἶο, εἶο, εἶθεν.	εἶ.	εἶθεν, γέθεν.	εἶοθεν.
	D. εἰῶ.			εἰῶ.
	A. μίν.	νίν.	μίν, νίν.	εἶε, σφέ.
D.	N. A. σφέε.	σφέω, σφώ.		
P.	N. σφέες.	σφές.		σφείες.
	G. σφέων.			σφείων.
	D. σφείν, σφε.		ἄσφι.	φίν.
	A. σφέας.	σφέ, φέ.	σφές, ἄσφε, μίν, νίν.	σφείας. σφέ.

*Obs. 1.* *μίν* and *νύν* are used for the accusative in all genders and numbers; so also is *σφέ*, among the poets, i. e., for *αὐτ-όν, -ήν, -ό*, and *αὐτ-ούς, -άς, -ά*.

*Obs. 2.* The *adjective pronouns* are inflected in the different dialects according to the models of the first and second declensions. Other peculiarities may be learned by practice; as, for *ἡμέτερος*, *-α, -ον, ουρ*; D. *ἡμός, -ά, -όν*; for *ὁμέτερος*, D. *ὁμός*; for *σφέτερος*, D. *σφός*; for *οὐτινός*, A. *δτου*, D. *δτευ*, I. *δτεο*, P. *δττω*; for *ὅτινι*, A. *δτω*, I. *ότέψ*; for *ἄτινα*, A. *ἄττα*, D. *ἄσσα*; for *τίνος* and *τινός*, A. *τοῦ*, I. *τέο*, D. *τεῦ*; for *τίμι* and *τιμή*, A. *τῷ*, I. *τέψ*; for *τίνων*, I. *τέων*; for *τίσι*, I. *τέυσι*; for *τινά*, A. *ἄττα*, D. *ἄσσα*; for *σός*, *σή*, *σόν*, *thy*, D. *τεός*, *τεά*, *τεόν*; for *ός*, *ή*, *όν*, I. *έός*, *έή*, *έόν*, *his*, &c.: this form occurs only in the singular number.

## THE VERB.

**373.**—A VERB is a word used to express the act, being, or state of its subject. Z

**374.**—Verbs are of two kinds, *Transitive* and *Intransitive*.\*

---

\* These two classes comprehend all the verbs in any language. According to this division, *Transitive* verbs include those only which denote transitive action; i. e., action done by one person or thing to another, or *passing over* from the actor to an object acted upon; as, "*Cæsar conquered Gaul*," or "*Gaul was conquered by Cæsar*." *Intransitive* verbs include those which have nothing transitive in their meaning—nothing *passing over* from one person or thing to another, and consequently no relation to any thing beyond their subject, which they represent in a certain state or condition, and nothing more. Instead of the terms *active* and *neutral*, formerly used to denote these two classes of verbs, the terms *Transitive* and *Intransitive* are here preferred, as being more expressive and appropriate, and in order to relieve the term "active" from the ambiguity created by using it both as the designation of a class of verbs, and also as the name of a particular form of the verb called the *active voice*. To the latter of these only it is applied in this work.

**375.**—A TRANSITIVE verb expresses an act done by one person or thing to another. In Greek, it has three forms, *Active*, *Middle*, and *Passive* (401).

**376.**—An INTRANSITIVE verb expresses *being*, or a *state of being*, or *action confined* to the actor. It is, of course, commonly without the passive form (401, *Obs.* 2), i. e., in a *passive sense*.

## OBSERVATIONS.

**377.**—The *use of the verb*, in simple propositions, is to *affirm*. That of which it affirms is called its *subject*, which, if a noun or pronoun, is in the nominative; but with the *infinitive* form of the verb, its subject is in the accusative.

**378.**—The verbs that properly express, in Greek, simple *being* or *becoming*, are three, εἶμι and ὑπάρχω, *am*, and γίνομαι, *become*. The state of being expressed by intransitive verbs, may be a state of rest; as, εὕδω, *I sleep*: or of motion; as, ἡ ναὺς πλέει, *the ship sails*: or of action; as, τρέχω, *I run*.

**379.**—*Transitive* and *Intransitive* verbs may be distinguished thus: a transitive verb requires an object to complete the sense; as φιλῶ σε, *I love thee*; the intransitive verb does not, but the sense is complete without such an object; as κάθημαι, *I sit*; τρέχω, *I run*.

**380.**—Many verbs considered intransitive in Greek, are translated by verbs considered transitive in English; as, ἀνδάνω, *I please*; ὑπακούω, *I obey*; ἀπειθῶ, *I disobey*; ἐμποδίζω, *I hinder*; ἐνοχλῶ, *I trouble*; &c. In strict language, however, these and similar verbs denote rather a *state* than an *act*, and may be rendered by the verb *to be* and an *adjective* word; as, I am *pleasing*, *obedient*, *disobedient*, &c.

**381.**—Many verbs are used, sometimes in a transitive, and sometimes in an intransitive sense; as, ἀνατέλλω, tr., *I cause to spring up*; intr., *I spring up*; ἐρμάω, tr., *I incite*; intr., *I start forth, rush*. This change from a transitive to an intransitive sense, however, is generally indicated by a change from the active to the middle form of the verb; as, φαίω, active tr., *I show*; φαίνομαι, mid., *I show myself*, i. e., intr., *I appear*. (See 401, *Note*.)

**382.**—Verbs usually intransitive become transitive, when a word of similar signification with the verb itself is introduced as its object; as, τρέχωμεν τὸν δρόμον, *let us run the race*.

**383.**—When a writer wishes to direct the attention, not so much to a particular act, as to the *employment* or *state* of a person or thing, the object of the act, not being important, is omitted; and the verb, though transitive, assumes the character of an intransitive. Thus, when we say, "The boy reads," nothing more is indicated than the present state or employment of the subject "boy," and the verb has obviously an intransitive sense: still an object is implied. But when we say, "The boy reads Homer," the attention is directed to the object "Homer," as well as to the act, and the verb has its proper transitive sense.

## DIFFERENT KINDS OF VERBS.

**384.**—Though the division of verbs into *Transitive* and *Intransitive*, comprehends all the verbs in any language, yet, from something peculiar in their form or signification, they are characterized by *different names* expressive of this peculiarity. The most common of these are the following, viz.: *Regular, Irregular, Deponent, Defective, Redundant, Impersonal, Desiderative, Frequentative, and Inceptive*.

**385.**—REGULAR VERBS are those in which all the parts are formed from the *Root* or

stem, according to certain rules. (509-543, and 618-629.)

386.—IRREGULAR, or ANOMALOUS VERBS, differ in some of their parts from the regular forms. (651-661, 675-686.)

387.—DEPONENT VERBS under a middle and passive form, have either an active or middle signification. (662-665.)

388.—DEFECTIVE VERBS are those in which some of the parts are wanting.

389.—REDUNDANT VERBS have more than one form of the same part.

390.—IMPERSONAL VERBS are used only in the third person singular. (666-671.)

391.—DESIDERATIVES denote *desire*, or intention of doing. (672-674.)

392.—FREQUENTATIVES express repeated action. (672-674.)

393.—INCEPTIVES mark the beginning or continued increase of an action. (672-674.)

#### INFLECTION OF REGULAR VERBS.

394.—To the inflection of verbs belong *Voices*, *Moods*, *Tenses*, *Numbers*, and *Persons*.

395.—The VOICES in Greek are three: *Active*, *Middle*, and *Passive*.

396.—The MOODS are five: the *Indicative*, *Subjunctive*, *Optative*, *Imperative*, and *Infinitive*.

**397.**—The TENSES, or distinctions of time in Greek, are seven: the *Present*, the *Imperfect*, the *Future*, the *Aorist*, the *Perfect*, the *Pluperfect*, and, in the passive voice, the *Future-perfect*.

**398.**—The NUMBERS are three: *Singular*, *Dual*, and *Plural*.

**399.**—The PERSONS are three: *First*, *Second*, and *Third*.

**400.**—The CONJUGATIONS, or forms of inflection, may be distinguished in general as two; viz., that of verbs in  $\omega$ , and that of verbs in  $\mu$ .

*Obs.*—Some verbs appear in single tenses in both forms, as  $\deltaείκν\omega$  and  $\deltaείκν\mu\iota$ . Many verbs of the ordinary conjugation in  $\omega$  have single tenses after the conjugation in  $\mu$ ; as,  $\betaαίν\omega$ , *I go*; 2d Aor.,  $\epsilonἶβ\etaν$ , *went*, as from  $\betaίβ\eta\mu\iota$ ;  $\gammaινώσκ\omega$ , *know*; 2d Aor.,  $\epsilonἶρων$ , *knew*, as from  $\gammaίγν\omega\mu\iota$ . Such verbs, though regular in each form, are generally reckoned among the irregular verbs.

## VOICE.

**401.**—VOICE is a particular form of the verb, which shows the *relation* in which the subject stands to the action expressed by the verb.

The transitive verb, in Greek, has three voices: *Active*, *Middle*, and *Passive*.

*Obs.* 1. In all voices the *act* expressed by the transitive verb is the same, and in all, except sometimes the middle, is equally transitive; but in each, the act is differently related to the subject of the verb, as follows:



- **402.**—The **ACTIVE VOICE** represents the subject of the verb as acting on some object; as, *τύπτω σε, I strike you.*
- **403.**—The **MIDDLE VOICE** represents the action of the verb primarily as terminating in the subject; as, *παύομαι, I cause myself to cease, I cease*; secondarily, as performed for the subject, and terminating in it indirectly; as, *ἐβλάψάμην τὸν πόδα, I hurt the foot for myself = I hurt my foot*; *ὠνήσάμην ἵππον, I bought me a horse.*
- **404.**—The **PASSIVE VOICE** represents the subject of the verb as acted upon; as, *τύπτομαι, I am struck*; *ὁ πούς ἐβλάφθη, the foot was hurt.*

*Obs. 2. Intransitive verbs*, from their nature, do not admit a distinction of voice. They are generally in the form of the active voice, but frequently in that of the middle or passive; but, whatever be their form, their signification is always the same; as, *θνήσκω, I die*; *θανοῦμαι, I shall die.*

+ *Obs. 3. The Middle Voice*, in Greek, is so called, because it has a *middle* signification between the active and the passive, implying neither action nor passion simply, but a union, in some degree, of both. Middle verbs may, with sufficient accuracy, be divided into *Five Classes*, as follows:

1st. In middle verbs of the *first class*, the action of the verb is reflected *immediately* back upon the agent; and hence verbs of this class are often exactly equivalent to the *active voice* joined with the *accusative* of the reflexive pronoun; as, *λούω, I wash, scil. some one*; *λούομαι, I wash myself*; the same as *λούω ἐμαυτόν.*

2d. In middle verbs of the *second class*, the agent is also the *remote* object of the verb, or he with respect to whom the act takes place; so that middle verbs of this class are equivalent to the *active voice* with the *dative* of the reflexive pronoun ( $\epsilon\muαν\tau\phi$ ,  $\sigma\epsilon\alphaυ\tau\phi$ ,  $\epsilon\alphaυ\tau\phi$ ); as,  $\theta\epsilon\tau\tau\alpha\iota \nu\omicron\mu\omicron\nu$ , to enact a law for another (spoken of the law-giver);  $\theta\epsilon\sigma\theta\alpha\iota \nu\omicron\mu\omicron\nu$ , to enact a law for one's self (spoken of the people). These verbs imply that the thing is done for one's self.

3d. Middle verbs of the *third class* express an action performed at the command of, or with regard to, the subject, and are expressed in English by *to cause*. In other words, this class may be said to signify, *to cause any thing to be done*; as,  $\gamma\rho\acute{\alpha}\phi\omega$ , I write;  $\gamma\rho\acute{\alpha}\phi\omicron\mu\alpha\iota$ , I cause to be written; I cause the name, as of an accused person, to be taken down in writing by the magistrate, thus, I indict.

4th. Middle verbs of the *fourth class* imply reciprocal action, and their meaning is but an accidental modification of those of the *first*; that which we do among each other, being regarded as done to ourselves; thus,  $\delta\iota\alpha\lambda\acute{\epsilon}\gamma\epsilon\sigma\theta\alpha\iota$ , to converse together;  $\delta\iota\alpha\lambda\acute{\upsilon}\epsilon\sigma\theta\alpha\iota$ , to dissolve with one another, to come to terms;  $\sigmaυμ\beta\acute{\alpha}\lambda\lambda\epsilon\sigma\theta\alpha\iota$ , to strike together, to engage with, to come either into friendly or hostile contact.

5th. The *fifth class* comprehends middle verbs of the *first class*, when followed by an accusative, or some other case; in other words, it embraces those middle verbs which denote an action reflected back on the agent, and are followed by an accusative, or other case, which that action farther regards; as,  $\alpha\upsilon\alpha\mu\eta\acute{\alpha}\sigma\theta\alpha\iota \tau\iota$ , to recall any thing to one's own recollection.

*Note*—From the reflected nature of this voice, many verbs, which are transitive in the active voice, may be rendered by an *intransitive* verb in the middle voice; as,  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ , I send (viz., another);  $\sigma\tau\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$ , I send myself, i. e., I go;  $\delta\rho\gamma\acute{\iota}\zeta\omega$ , I provoke another;  $\delta\rho\gamma\acute{\iota}\zeta\omicron\mu\alpha\iota$ , I provoke

*myself*, i. e., *I am angry*; *πειθω*, *I persuade another*; *πειθῶμαι*, *I persuade myself*, i. e., *I yield, or obey*. In many instances, however, the relation to self is not so clearly distinguishable, and in the later and less classical writers it was often lost sight of. In the earlier writers the distinction between the two voices is much more strictly observed.

*Obs. 4.* Not unfrequently a *middle tense*, especially the *future*, takes the place of an active; as, *ἀκούω*, *I hear*, Aor. *ἤκουσα*, *I heard*; but, *fut.*, *ἀκούσομαι*, *I shall hear*.

*Obs. 5.* The present, the imperfect, the perfect, the pluperfect, and the future-perfect middle, are the same *in form* as in the passive. When the middle aorists are unusual or wanting, their place is supplied by the passive aorists in a middle sense. Sometimes, when the middle aorist is used in the ordinary sense, the passive also is used as a middle, but in a peculiar sense; as, *ἐπεισάμην*, *σπειλάσθαι*, *to array one's self*; passive, *ἐπεισάμην*, *to travel*.

*Obs. 6.* The 2d perfect and 2d pluperfect active (called by the ancient grammarians the perfect and pluperfect middle) are comparatively rare, and are active in signification. In some instances, it is true, they incline to an intransitive and reflexive sense; as, *πέποιθα*, *I have persuaded myself*, i. e., *I am confident*. But on the whole they have no claim to the name of middle tenses, the office of these being performed regularly by the so-called perfect and pluperfect passive.

## MOODS.

— **405.**—Mood is the *mode* or *manner* of expressing the signification of the verb.

— **406.**—The moods, in Greek, are five, namely: the *Indicative*, *Subjunctive*, *Optative*, *Imperative*, and *Infinitive*.

**407.**—The **INDICATIVE MOOD** asserts the action or state expressed by the verb simply as a fact; as, φιλῶ, *I love*; γράφει, *he writes*.

*Obs.* 1. The *indicative*, in Greek, being used in dependent, as well as in independent clauses, resembles the English indicative, and is often used where the subjunctive would be used in Latin; as, γινώσκεις τίς ἐστὶ; *do you know who he is?* Latin, *An scis qui sit?*

**408.**—The **SUBJUNCTIVE** and **OPTATIVE MOODS** represent the action or state expressed by the verb, not as a fact, but only as a conception of the mind still contingent and dependent: that is, they do not represent a thing as what *does*, or *did*, or certainly *will* exist; but as what *may*, or *can*, or *might* exist.

The Subjunctive regularly represents this contingency and dependence as *present*; the Optative, as *past*.

**409.**—The **IMPERATIVE MOOD** commands, exhorts, entreats, or permits; as, γράφε, *write thou*; ἵτω, *let him go*.

*Obs.* 2. The *present imperative* marks continued and relative action; as, ποίει, *be doing, go to doing*: the aorist, absolute action; as, ποιήσων, *do*: the perfect implies completed and abiding action; as, ἐμβεβλήσθω, *let him have been cast in, i. e., let him be cast in, and continue so*; ἡ θύρα κεκλεισθῶ, *let the door have been shut = be shut and remain so*.

*Rem.*—The future indicative, the subjunctive, and the

infinitive, are sometimes used imperatively. See Syntax of these moods.

**410.**—The INFINITIVE Mood expresses the meaning of the verb in a general manner, without any distinction of person or number; as, *γράφειν*, to write, or be writing; *γεγραπέναι*, to have written; *γραφθῆναι*, to be written.

*Obs. 3.* Besides the common use of the *infinitive*, as in Latin, it is completely a *verbal noun*, of the neuter gender (1087).

*Obs. 4.* Hence the Greek infinitive supplies the place of those verbal nouns called gerunds and supines in Latin (1087, *Obs. 3* and 4).

*Obs. 5.* The imperfect and pluperfect exist only in the indicative.

## TENSES.

**411.**—TENSES are certain forms of the verb which point out the distinctions of time.

**412.**—The Tenses in Greek are, in the active voice, six; in the passive, seven: the *Present*, the *Imperfect*, the *Future*, the *Aorist*, the *Perfect*, the *Pluperfect*, and, in the Passive, the *Future-perfect*.

**413.**—The perfect and pluperfect active, the aorists in all the voices, and the future passive, have each two different forms (strictly a more archaic and a later one), called respectively the First and Second Perfects, Pluperfects, Futures, and Aorists. The double forms are not commonly used in the same verb; as generally the *later*

forms, called the *first* perfect, *first* aorist, &c., have supplanted the earlier form, which is found in but a small number of verbs. In some instances both forms remain, with a difference in their meaning as *words*, but not with any difference in their meaning as *tenses*. The student should *remember* that the first and second perfects, aorists, &c., are, with reference to *time*, but *one* tense. The aorist tense is found in *two forms*, the first and second aorist, &c.

**414.**—The PRESENT tense expresses what is going on at the present time; as, γράφω, *I am writing*, *I write*.

*Obs.* 1. The *present* tense is thus used to express general truths, what we conceive as going on *all the time*; as, τὰ ζῶα τρέχει, *animals run*. In historical narration it often gives vividness to the picture, by transferring a past action to the present.

**415.**—The IMPERFECT tense represents an action or event as passing, and still unfinished, in *past time*; as, ἔγραφον, *I was writing*.

*Rem.*—This tense corresponds in meaning and use to the “past progressive” in English, and the imperfect in Latin.

*Obs.* 2. From its expressing the continuance of an action, this tense is frequently used to express what was *customary*, or continued from time to time; as, ὁ ἵππο-κόμος τὸν ἵππον ἔτριβε, καὶ ἐκτένιζε πάσας ἡμέρας, *the groom KEPT RUBBING and CURRYING the horse every day*.

*Obs.* 3. Thus, too, the *imperfect*, as denoting that which one *was* doing, but did not *finish*, is used *conatively*, of action *begun* or *attempted*, but not accomplished; as,

ἔπειθον, *I was persuading* = tried to persuade; ἐξέτρεπον ἐκ τῆς ὁδοῦ, *I was turning, tried to turn him out of the road* (but did not succeed); Κλέαρχος δὲ τοὺς στρατιώτας ἐβιάζετο ἵνα, *and Clearchus went to forcing the soldiers to go*.

**416.**—The FUTURE tense expresses what will take place in future time; as, γράψω, *I shall or will write*.

*Rem.*—The *future* tense corresponds to the simple future in Latin and English; and, in the passive voice, has two forms, called the *first* and *second*; as, γραφήσομαι and γραφήσεται.

*Obs. 4.* Other varieties of future time are expressed by means of auxiliary verbs. (See 423.)

**417.**—The AORIST represents a past action or event *absolutely*, i. e., with no reference to *continuance* of time, but simply as *occurring*; as, ἔγραψα, *I wrote*.

*Rem.*—This tense, in all the voices, has two forms, called the *first* and *second*; the first the *later*, and far more common (see above). It corresponds in meaning to the *perfect indefinite* in Latin. When the time to which the *pluperfect* refers is manifest from the context, and no special importance rests on the idea of *completed* action, the aorist, as shorter and simpler in form, is sometimes used instead of it, as also sometimes where our idiom more naturally employs the *perfect*.

*Obs. 5.* The *aorist* denotes, properly, a *single* act in the past, without the idea of continuance. But the Greeks sometimes regarded this single act as the *representative* of a *class*, and hence made it *stand* for a class. The

**aorist** thus sometimes becomes equivalent to a *universal present*, denoting customary action; as, *Τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος ἀεὶ διέλυσε*, *A short time always dissolves the intimacies of the wicked*. But it is never used for an habitual *past* in place of the imperfect; thus, never *Σωκράτης ἐδίδαξε* for *ἐδίδασκεν*, *Socrates used to teach*.

**Obs. 6.** From the nature of the two tenses, *imperfect* and *aorist*, it will be seen that when continued and momentary (or absolute) actions are mingled in narration, the *continued* action is regularly expressed by the *imperfect*, and the *momentary* by the *aorist*; as, *ἔξέδραμε καὶ χαθυλάττει*, *He RAN FORTH* (the aorist), and *WENT TO BARKING* at them (the imperfect). *Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δὲ ἔγγυς ἦσαν οἱ ὀπλῖται, ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς ἐπὶ οὐκ ἔπαινοντο*, *The peltastæ, therefore, the barbarians RECEIVED* (aorist), and *FOUGHT* (imperfect) with them. *But when the heavy-armed soldiers were near, they TURNED* (aorist), and the *peltastæ immediately PURSUED THEM* (imperfect).

**N. B.**—Though in the paradigm both forms of the aorist are usually given, they are rarely both in use. When both are used, it is either in different *dialects*, or sometimes as the one *transitive*, the other *intransitive*; as, *ἐβησα*, *I caused to go*; *ἔβην*, *I went*; *ἔστησα*, *I caused to stand*; *ἔστην*, *I stood*.

**418.**—The **PERFECT** tense represents an action or event as completed at the present time, i. e., in a period of time which is conceived as extending to the present; as, *γέγραφα*, *I have written*.

**Rem.**—In some verbs, this tense, in the active voice, has two forms, called the *first* and *second perfects*, but without difference of meaning as to *time* (see 413). It corresponds in meaning and use to the *present-perfect* in English, and the *perfect definite* in Latin.



GENERAL OBSERVATIONS ON THE  
TENSES.

423.—Time is naturally divided into the *Present*, *Past*, and *Future*; and in each of these divisions an action may be represented either *relatively*, as *incomplete* or *completed*, or *absolutely*, as merely *done*. Thus we have:—

PRESENT—I am writing, I have written, I write.

PAST—I was writing, I had written, I wrote.

FUTURE—I shall be writing, I shall have written, I shall write.

Of these, in the present and the future, the imperfect and absolute, *am writing* and *write*, and *shall be writing* and *shall write*, so nearly run together that they need not be, and are not in Greek, distinguished by separate forms. We thus have:—

PRESENT.	{	<i>I am writing,</i>	γράφω.
		<i>I have written,</i>	ἔγραφα.
		<i>I write,</i>	γράφω.
PAST.	{	<i>I was writing,</i>	ἔγραφον.
		<i>I had written,</i>	ἔγεγραφα.
		<i>I wrote,</i>	ἔγραψα.
FUTURE.	{	<i>(I shall be writing),</i>	γράψω.
		<i>I shall have written,</i>	ἔσομαι γεγραφώς.
		<i>I shall write,</i>	γράψω.

424.—The perfect future active is expressed in the indicative by a compound (γεγραφώς ἔσομαι); in the subjunctive by the aorist, with εἰν (as εἰν γράψω, *if I shall have written*); in the middle, and passive and middle, it has a distinct form, γεγράφομαι.

Besides the above futures, a modified form of the future is made in each division of time with the verb μέλλω, thus:—

μέλλω γράφειν, or γράψειν, *I am about to write.*

ἔμελλον γράφειν, *I was about to write.*

μελλήσω γράφειν, *I shall be about to write.*

**425.**—The chief tenses in actual use are thus seen to be in the active voice *six*, in the passive, *seven*.

PRESENT.	{ Imperfect, γράφω, <i>am writing.</i>
	{ Perfect, γέγραφα, <i>have written.</i>
PAST.	{ Imperfect, ἔγραφον, <i>was writing.</i>
	{ Perfect, ἐγγράφειν, <i>had written.</i>
	{ Aorist, ἔγραψα, <i>wrote.</i>
FUTURE.	{ Imperf. and Aor., γράψω, <i>shall write.</i>
	{ Perf., Mid., and Pass., γεγράφομαι, <i>shall have been written.</i>

**426.**—The tenses, divided as above into three classes, in respect of time, are farther, in termination and use, divided into *two classes*, which may be called the *Chief* or *Primary*, and *Secondary* tenses; thus,

CHIEF OR PRIMARY.

Present.

Perfect.

Future.

SECONDARY.

Imperfect.

Pluperfect.

Aorist.

The *primary* tenses are employed mainly in connection with the present and future. The *secondary* are used in the recital of actions as past; and hence are sometimes denominated the *Historical Tenses*.

The tenses are also grouped together in pairs, allied in the tense root or stem, and each *primary* tense having linked with it a corresponding *secondary*; thus,

- |    |   |                                |           |         |
|----|---|--------------------------------|-----------|---------|
| 1. | { | Perfect                        | τάσσω,    |         |
|    |   | and                            |           |         |
|    | { | Imperfect,                     | ἔτασσον.  |         |
| 2. | { | Future                         | τάξω,     | φανῶ,   |
|    |   | and                            |           |         |
|    | { | Aorist,                        | ἔταξα,    | ἔφηναι. |
| 3. | { | 1 Perfect                      | τέταχα,   |         |
|    |   | and                            |           |         |
|    | { | 1 Pluperfect,                  | ἔτετάχεν. |         |
| 4. | { | 2 Perfect                      | τέταγα,   |         |
|    |   | and                            |           |         |
|    | { | Pluperfect,                    | ἔτετάγευ. |         |
| 5. | { | Primitive root often obsolete, | τάγω.     |         |
|    | { | 2 Aorist,                      | ἔταγον.   |         |

427.—With the present and imperfect, future and aorist active, stand connected the corresponding *middle* forms by regular change of *termination*, thus:—

Active, τάσσω,	Middle and Passive, τάσσομαι,
“ ἔτασσον,	“ “ ἔτασσόμεν.
“ τάξω,	Middle, τάξομαι,
“ ἔταξα,	“ ἔταξάμεν,
“ ἔλαβον.	“ ἔλαβόμεν.

*Note*.—Thus, having the present, future, and first and second perfect active, the student can always form the imperfect, first aorist, and pluperfect: having the *root*, he can find (when used) the second aorist (or better, from the second aorist can deduce the *root*); and from the present, future, and aorist active can deduce the corresponding middle tenses.

## AUXILIARY VERBS.

**428.**—Although the Greek language is richer than any other in independent forms, it yet often employs the auxiliary verbs *εἶναι*, *κυρεῖν*, *ἐπάρχειν*, *ἔχειν*, &c., in connection with a participle or infinitive, partly to supply deficient, or avoid inharmonious forms; partly to strengthen the signification; and partly to express, with more minuteness and precision, the time and manner of action or state expressed by the verb; thus,

**429.**—To express a *purpose of doing*, or the *proximity* of an event, *μέλλω*, *θέλω*, and *ἐθέλω*, with the infinitive, are used; as, *ὅ,τι μέλλεις λέγειν*, *whatever you are about to say*.

**430.**—A more full and emphatic form of expression is often made by writing *εἰμί* with the participle, than by the simple verb alone; thus, *ἦν διδάσκων*, *he was teaching* = *ἐδίδασκεν*, but more full and emphatic. So *ἦν τεθνηκώς* = *ἐτεθνήκει*, *he had died*, or, *was dead*; *πεποιημένον ἔσται* = *πεποιήσεται*, *it shall have been done*.

**431.**—*Anticipated performance* is expressed by *φθάνω* or *προφθάνω*, with a participle; as, *συντίθενται φθάσαι τι δράσαντες ἢ παθεῖν*, *they conspire to do something in advance to avoid suffering*, literally, "they agree to get the start in doing something (rather) than to suffer."

**432.**—*Secrecy*, so as to escape not only the knowledge of others, but even one's own consciousness, is expressed by *λανθάνω*, with a participle; as, *ἔλαθον τινὲς ξενίσαντες ἀγγέλους*, *certain ones escaped notice entertaining* = *entertained unawares, angels*.

**433.**—The participle of *εἰμί* with certain adjectives is used for the main verb with the *adverb*; as, *δῆλος ἦν ποιῶν*, *he was manifest doing*, for "he was manifestly doing." *Ὁφελον* or *εἰθ' ὄφελον* is used to express a strong but ineffectual wish that something *had been*; as, *εἰθ' ὄφελον μέναι*, *would that I had stayed!*

## PARTICIPLES.

**434.**—PARTICIPLES are parts of the verb, which, without direct affirmation, express its meaning considered as a quality or condition of an object; as,

## 134 VERBAL OR PARTICIPIAL ADJECTIVES.

ἦλθε βλέπων, *he came seeing.*

στὰς κάτωθεν ἐπῆναι αὐτόν, *standing below, he went to praising him.*

**Participles** are varied like adjectives, by gender, number, and case, to agree with substantives in these accidents. Separated from the idea of time, they become adjectives.

All the main tenses in Greek have their infinitive and participle. The verb can thus express especially participial relations with great precision and delicacy; as,

ποιῶν, *doing = being in the act of doing.*

πεποιηκώς, *having done.*

ποιήσας, *doing (as a mere act), upon doing.*

ποιήσων, *being about to do.*

## VERBAL OR PARTICIPIAL ADJECTIVES IN ΤΟΣ AND ΤΕΟΣ.

**435.**—The Greeks have *verbal adjectives*, which, both in signification and use, resemble participles. They are formed by adding the syllables τός and τέος to the root of the verb; thus,

	ROOT.		VERBAL ADJ.
λέγω, <i>I say</i>	λεγ	τός	λεκτός, <i>said, sayable.</i>
γράφω, <i>I write</i>	γραφ	τός	γραπτός, <i>written.</i>
φιλέω, <i>I love</i>	φιλε	τέος	φιλητέος, <i>to be loved.</i>

The **root** assumes generally the same form as in the perfect, or 1st aorist passive; as,

ἀκούω,	ἤκουσμαι,	ἀκουστός,	τέος.
τελέω,	τετέλεσμαι,	τελεστός,	τέος.
τείνω,	τέταμαι,	τατός,	τέος.
βάλλω,	βέβλημαι,	βλητός,	τέος.
τάσσω,	τέταγμαι,	ταχτός,	τέος.
τρέφω,	ἐθρέφθην,	θρεπτός,	τέος.

*Note.*—In those derived from pure verbs, the vowel preceding the termination is sometimes lengthened, sometimes not; thus, from φιλέω, the adjective is φιλητέος; but from αἰρέω, αἰρετός.

*Obs. 1.* The *verbal adjectives* in τός have commonly a passive signification, and either correspond to the Latin *perfect participle passive*—as, ποιητός, *factus, made*; χυτός, *aggestus*; στρεπτός, *flexus*—or they convey the idea of *ability and capacity*, expressed by the Latin adjectives in *ilis*; thus, δρατός, *visibilis, visible*; ἀκουστός, *audible, &c.* Very rarely they have an active signification; as, μεμπτός, *blaming*.

*Obs. 2.* Those in τέος correspond to the Latin future participle in *dus*, and convey the idea of *duty, necessity, or obligation*; as, φιλητέος, *amandus, to be loved as matter of obligation*; ποτέος, *bibendus, which ought to be drunk*.

*Obs. 3.* The verbal τέον, in the neuter (among the Attics more commonly τέα in the plural), corresponds to the Latin gerund; thus, ποτέον (Attic ποτέα) ἐστί, *bibendum est*; πολεμητέα ἐστί, *bellandum est*.

*Note.*—For the construction of these adjectives, see *Syntax*, 1014, 1015.

## ACCENTS OF THE VERB.

**436.**—The accent in verbs is *recessive*; i. e., it stands as far from the end of the word as the quantity of the final syllable will permit (26, 27).

*Obs. 1.* Final αι and οι, as, φαίνομαι, φαινόμενοι, are treated as short (except in the optative, as, φήναι, not φῆναι).

*Obs. 2.* *Contracted* forms follow the general rule of contracts; as, τιμάω, τιμῶ; φανέσμαι φανοῦμαι, φανθέω φανθῶ, &c.

## EXCEPTIONS.

437.—The second aorist imperative middle, second singular, accents the ultimate; as, λιποῦ (λιπέ[σ]ο); in the infinitive, the penult; as, λιπέσθαι.

438.—The imperatives, ἐλθέ, εἰπέ, εὔρε, ἰδέ, λαβέ, accent the final syllable, but not their *compounds*; as, ἄπειπε.

439.—The second aorist active infinitive, has the circumflex on the ultimate; the second aorist active participle, has the *acute*; as, λιπεῖν, λιπών.

440.—The first aorist active infinitive, is always accented on the *penult*; as, ἀκούσαι, not ἄκουσαι.

441.—The perfect infinitive active (as, λελυχέναι), the first and second aorist infinitive passive (as, λειφθῆναι and λιπῆναι), the perfect infinitive passive (as, λελεῖσθαι), the perfect participle passive (as, λελειμμένος), are accented on the *penult*.

442.—The perfect participle active (as, λελειφώς), the first and second aorist participle passive (as, λειφθείς and λιπείς), are accented on the ultimate.

443.—All infinitives in ναι (as, λελοιπέναι, τιθέναι, ἰσθάναι), and all participles in εις, ους, ας, υς, of verbs without mood-vowels (verbs in μι; as, τιθείς, διδούς), take the accent of the infinitive on the *penult*, and of the participle on the *ultimate*.

444.—Εἰμί and φημί are *acuted* on the ultimate (except second singular); as, ἐστί, φησί.

*Obs.*—The student will observe in the inflection of the verb *three* forms, alike in all but the *accents*; and in *these*, the accents differing sometimes entirely, sometimes partially, and sometimes not at all, according to the word: they are the first aorist optative active, third singular; the first aorist infinitive active; and the first aorist imperative middle, second singular.

In a *trissyllable* with *long penult*, the accents all differ; as,

ἀκούω, opt. ἀκούσαι, inf. ἀκούσαι, mid. ἄκουσαι.

In a *dissyllable* with long penult, they partly differ; as,

πλήσσω, opt. πληξαι, inf. πληξαι, mid. πληξαι.

So in a *trissyllable* with *short penult*; as,

(διδάσκω), opt. διδάξαι, inf. διδάξαι, mid. διδάξαι.

In a *dissyllable* with short root, they are all alike; as,

(λέγω), opt. λέξαι, inf. λέξαι, mid. λέξαι.

## CONJUGATION.

**445.**—The Conjugation of a verb is the regular combination and arrangement of its several *voices*, *moods*, *tenses*, *numbers*, and *persons*, according to a certain order.

**446.**—Regular verbs in Greek consist of two general classes (which may be called *conjugations*): those with the ordinary ending in ω, and those with the more primitive termination in μι.

**447.**—Verbs of the latter class confine their peculiarities mainly to three tenses: the present, imperfect, and second aorist; and are distinguished chiefly by the absence of the *connecting* vowel or mood-vowel.



Conjugation in  $\omega$ .

**448.**—Verbs of the conjugation in  $\omega$  consist of *two classes*, according to their differing characteristic; viz., *pure* verbs, and *impure*—the former having their root or stem ending in a *vowel*, as  $\tau\iota\mu\acute{\alpha}-\omega$ , the latter in a *consonant*, as  $\tau\rho\acute{\epsilon}\pi-\omega$ .

**449.**—The *pure* verbs again may be subdivided into two classes; viz., *contracted* verbs, whose stem ends in  $a$ ,  $\epsilon$ , or  $o$  (as,  $\tau\iota\mu\acute{\alpha}-\omega$ ,  $\tau\iota\mu\tilde{\omega}$ ;  $\phi\iota\lambda\acute{\epsilon}-\omega$ ,  $\phi\iota\lambda\tilde{\omega}$ ), and *uncontracted*, whose stem ends in *any other vowel* (as,  $\chi\rho\iota-\omega$ ,  $\lambda\acute{o}-\omega$ ).

**450.**—The *impure* verbs are also subdivided into two classes; viz., *mute* verbs, whose stem ends in any mute consonant (as,  $\tau\rho\acute{\epsilon}\pi-\omega$ ,  $\pi\lambda\acute{\epsilon}\chi-\omega$ ,  $\pi\epsilon\iota\theta-\omega$ ), and *liquid* verbs, whose stem ends in a liquid— $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ —(as,  $\mu\acute{\epsilon}\nu-\omega$ ,  $\sigma\acute{\tau}\epsilon\lambda-\lambda\omega$ ).

*Rem.*—For practical purposes, in forming the tenses, we may disregard the subdivision of the *pure* verbs, and make three general classes, *pure*, *mute*, and *liquid* verbs, each with some special peculiarities of formation.

Analysis of Verbs in  $\omega$ .

**451.**—Verbs of the conjugation in  $\omega$  consist of two elements, viz. :—

(1.) The *root* or *stem*, which is the *ground-form* of the verb, and remains *essentially* unchanged.

(2.) *Formative syllables*, which consist of *prefixes* and *affixes* to the stem; the former, the *augment* and *reduplication*, the latter, the *inflectional endings*.

**452.**—The inflectional endings may be subdivided into the *tense-sign*, the *connecting* or *mood-vowel*, and the *personal terminations*.

**453.**—We treat them successively—

- (1.) The root or stem.
- (2.) The augment.
- (3.) The reduplication.

- (4.) The tense-sign.
- (5.) The mood-vowel.
- (6.) The personal terminations.

We then give the inflexion of the verb, and then, under the several heads of *pure*, *mute*, and *liquid* verbs, their special peculiarities in formation and inflexion.

R

## THE STEM.

**454.**—The stem, or root, is the ground form of the verb, to which the syllables of formation are *prefixed* or *affixed*. Its final letter (consonant, vowel, or diphthong) marks the character of the verb, and is therefore called the *characteristic*. Thus, in *τρέπ-ω*, *τιμά-ω*, *κλεί-ω*, π, α, ε, are each the characteristic of its respective verb.

**455.**—This letter is either a *mute consonant*, a *liquid consonant*, or a *vowel*, and verbs are designated, accordingly, as *mute*, *liquid*, or *pure* verbs.

**456.**—In verbs completely regular (i. e., with unmodified stem), the characteristic is the letter next to the inflexional ending in the present indicative; as, γ in *λέγ-ω*, π in *τρέπ-ω*, ε in *φιλέ-ω*. In *such* verbs, then, we may find the stem by striking off from the indicative present these inflexional terminations; as, *λέγ-ω*, μέν-ω, λύ-ω, βουλεύ-ω, stem, λεγ, μεν, λυ, βουλευ.

**457.**—But, in large classes of verbs, the stem does not appear in the indicative present pure and unmodified. It is often variously modified and disguised, both by the *addition* of one or more letters, and by various accompanying changes. Many of these changes are confined to the *present* and *imperfect* tenses, and by recurring, therefore, to either of the *other* tenses we can approximate the pure roots. In its purest form, it appears in what are called the *second* tenses.

PRES.	FUT.	STEM.
τύπτω	τύπ-σ(ψ)ω	τυπ
τάσσω	τάγ-σ(ξ)ω	ταγ
τείνω	τεν-έω	τεν

The following are the chief modes of modifying the stem.

### Modifications of the Stem.

**458.**—Stems with a *labial* mute characteristic often add τ, in which case the labial, if *rough*, or *medial*, becomes *smooth*; as,

καμπ	καμπ-ω	κάμπτω
βλαβ	βλαβτ-ω	βλάπτω
βαφ	βαφτ-ω	βάπτω

**459.**—Stems with a *palatal* mute add to this ι, in conjunction with which the palatal is euphonically changed into σσ (ττ) (320, note); as,

ταγ	ταγι-ω	τάσσω (τάττω)
βηγ	βηγι-ω	βήσσω
δρυγ	δρυγι-ω	δρύσσω

**460.**—Stems in δ in like manner add ι, which, united with the δ, passes into ζ; as,

φραδ	φραδι-ω	φράζω
δρμoδ	δρμοδι-ω	δρμόζω

Some *palatal* stems, also, with ι added, pass into ζ, instead of σσ; as,

δρπαγ	δρπαγι-ω	δρπάζω (fut. δρπάξω)
δρπαδ	δρπαδι-ω	δρπάζω (fut. δρπάσω)
κλαγγ	κλαγγι-ω	κλάζω (fut. κλάγξω)
σαλπιγγ	σαλπιγγι-ω	σαλπίζω

**461.**—Stems in a *liquid* sometimes also add *ι*, which, with *λ*, causes a *doubling* of the liquid; as,

βαλ      βαλι-ω      βάλλω (like μαλιον μαλλον)

with *ν* and *ρ* causes a *transposition*; as,

φαν	φανι-ω	φαίνω
τεν	τενι-ω	τείνω
φθερ	φθερι-ω	φθείρω

**462.**—Many stems annex *ν* in the present; as,

φθα	φθάν-ω	φθάνω
χαμ	χάμν-ω	χάμνω

Others add *αν*; as, άμαρτ, άμαρτ-άνω.

Others add *αν* with nasal inserted before the radical; as,

λαθ	λαθ-αν	λανθ-αν	λανθάνω,	lie hid
μαθ	μαθ-αν	μανθ-αν	μανθάνω,	learn
λαβ	λαβ-αν	λαμβ-αν	λαμβάνω,	take
λαχ	λαχ-αν	λαγχ-αν	λαγχάνω,	obtain by lot
πυθ	πυθ-αν	πυνθ-αν	πυνθάνομαι,	learn

So are added *νς* and *νυ*; as, ιχ-νέ-ομαι and δεικ-νυ-μι.

**463.**—Other stems add *σχ* (answering to the Latin *inceptives* in *sco*), with certain changes, sometimes reduplicating with *ι*, and lengthening the radical vowel; as,

ἄρε	ἄρε-σχ	ἄρέσχω,	please
εὔρε	εὔρι-σχ	εὔρίσχω,	find
γνο	γνω-σχ	γινώσχω,	know
μνα	μνη-σχ	μιμνήσχω,	remind
δρα	δρᾶ-σχ	διδράσχω,	run away
παθ	παθ-σχ	πάσχω,	suffer

**464.**—Many verbs in *μι*, from stems in *α*, *ε*, and *ο*, regularly reduplicate with *ι*; as,

θε-ω	τι-θε-μι	τίθημι
δο-ω	δι-δο-μι	δίδωμι

Others reduplicate less regularly; as,

γεν	γι-γεν	γι-γεν-ομαι	γίγνομαι,	become
τεχ	τι-τεχ	τι-τεχ-ω	τίκτω (for τιτεκω),	give birth to
μεν	μι-μεν	μιμενω	μῖμνῶ,	remain
τερ, τρα	τι-τρα	τιτράω		bore

**465.**—Some stems are strengthened by the addition of a vowel, especially ε; as,

δοx (fut. δόξω)	δοx-έ-ω,	seem, think
ρίφ, ριπτ	ρίπτ-έ-ω (for ρίπτω),	throw

**466.**—In all the above classes, the strengthening addition to the stem appears only in the *present* and *imperfect* (active and passive), and is found in none of the other tenses. Thus, τάσσω, κλάζω, μαθάνω, γιγνώσκω exhibit these enlarged and strengthened forms only in the present and imperfect, while all the other tenses revert back to the radical forms ταχ, κλαγγ, μαθ, γνο, &c.; as, τάζω (ταχ-σω), κλάγξω (κλαγγ-σω), ἔ-μαθ-ον, ἔ-γνο-χα.

**467.**—These other tenses, however, are not always derived from the stem in its simplest form. In many verbs, a sort of *secondary* root is formed for the future, first aorist, &c., sometimes by affixing ε to the stem; as,

εὖρ	εὔρε,	whence εὐρήσω	εὐρηχα	(pres. εὐρίσκω)
μαθ	μαθε,	“ μαθήσομαι	μεμάθηχα	(pres. μαθάνω)
χαρ	χαιρε,	“ χαίρήσω	τεχάρηχα	(pres. χαίρω)

Sometimes by lengthening the radical vowel; as,

λαβ	ληθ	λήψομαι	ἐλήψα	ἐλήφθην (pres. λαμβάνω)
λαθ	ληθ	λέληθα	λέλησμαι	(pres. λανθάνω)
τυχ	τευχ	τεύξω	τέτευχα,	but pass. τέτυγμαι
πυθ	πευθ	πέυσομαι,	but pass. πέπυσμαι	(pres. πυνθάνομαι)

Βαλ (pres. βάλλω, from βαλιω) makes perf. βέβληχα, βέβλημαι, as if from βλα, by transposition, or from βαλε, by syncope.

tion for *βεβάληκα, βεβέλημαι*. So from *θαν*, by transposition, *θνα, τέθνηκα*.

### Threefold Form of the Stem.

**468.**—We thus find in many verbs a *threefold form* of the stem or root, as follows:—

**469.**—(a.) In what are called the *second tenses* (second aorist, second perfect, second future passive, &c.), the stem appears in its *shortest* and *most ultimate* form; from these, therefore, where they exist, we may deduce the stem or root proper; as,

		2 AOR.	ROOT.
μανθάνω	μαθήσομαι	ἔμαθον	μαθ
λαμβάνω	λήψομαι	ἔλαβον	λαβ
εὐρίσκω	εὐρήσω	εὔρον	εὐρ
στέλλω	στελῶ	ἔσταλον	σταλ or στελ

**470.**—(b.) In the future, first aorist, first perfect, &c., appears often a somewhat lengthened or *secondary* stem; as,

μαθ	μαθε	μαθήσομαι	μεμάθηκα
λαβ	ληβ	λήψομαι	ἐλήφθην
εὐρ	εὔρε	εὐρήσω	εὔρηκα
λαθ	ληθ	λήσω	λέλησμαι
δοκ	δοκε	δοκήσω (δόξω)	δεδόκημαι (δέδογμαι)

**471.**—(c.) In the present and imperfect is found often a quite different and still greater modification of the root, which is *confined to these two tenses*; as,

		STEM.
ἀρπάζω	ἡρπάξον	ἀρπαδ or ἀρπαγ
μανθάνω	ἐμάνθανον	μαθ
βάπτω	ἔβαπτον	βαφ
δρύσσω	ῥύρυσσον	δρυγ

*Rem.*—1. Observe that the strengthening additions to the root found in the present and imperfect are found *in them alone*, and to form the other tenses we must add the endings either to the *ultimate* root, as in the second aorist, or to a *secondary* root, as often in the future, perfect, &c.

2. Observe also that many verbs have no such special strengthening addition in the present, and with some the root appears in its simplest form in all the tenses—as, λέγω, λέξω, ἔλεξα, λέλεγμαι, γράφω, γράψω, γέγραφα—or with some slight vowel changes (as from ε to ο, or α), which will hereafter be exhibited—as, τρέπω, ἐτραπον, τέτροφα, τέτραμμαι. These latter changes will be exhibited in treating the peculiarities of the different classes of verbs, as *pure*, *mute*, and *liquid*.

472.—The elements of the verb (as stated, 451) consist of the *stem*, or ground form of the verb, and the *formative syllables*. These latter are (1) the *prefixes*, (2) the *affixes*. The former are the *augment* and *reduplication*; the latter are the *inflectional endings* (tense-sign, mood-vowels, and personal endings).

We proceed first to the *augment* and *reduplication*.

### THE AUGMENT.

473.—The augment and reduplication are sometimes treated together, and in form they have some points in common. But they belong to different classes of tenses, and subserve entirely different purposes.

474.—The augment belongs to the *past* or historical tenses, and indicates simply *past time*; the reduplication belongs to the *perfect* tenses (whether past, present, or future), and indicates *perfect action*. The augment has nothing to do, properly, with the *state* of the action, but only with its *time*; as, ἔγραπον, *I was writing*; ἔγραψα, *I wrote*; ἐγγράψαι, *I had written*. The reduplication has properly nothing to do with the *time* of the action, but only with its *state*; as, γέγραφα, *I have written*; ἐγγράψαι, *I had written*; γεγράφεται, *it will have been written*.

475.—The augment is properly ε prefixed to the past tenses, to mark past time; the reduplication is ε with the initial consonant repeated, prefixed to the perfect tenses to mark perfect action. Thus, then, the imperfect past, perfect past, and absolute past (imperfect, pluperfect, and aorist) take the augment; and the perfect present, perfect past, and perfect future take the reduplication. The *perfect past*, or pluperfect, it is seen, is common to both classes, and takes, as a *perfect* tense, the reduplication, and as a *past* tense the augment; thus, *τύπτω*, *I am striking*; *ἔ-τυπον*, *I was striking*; *τέ-τυφα*, *I have struck*; *ἔ-τε-τύφειν*, *I had struck*.

476.—The augment is confined to the *indicative* mood, because the distinction of past time in the tenses is confined to this mood. The reduplication is carried *through all the modes*, because perfect or completed action is expressed in them all alike (501).

### Special Rules for the Augment.

477.—The augment is prefixed to the *past* tenses of verbs, i. e., to the imperfect, pluperfect, and aorist. It appears in two forms, the *syllabic* and *temporal*. The syllabic augment is ε prefixed to verbs commencing with a consonant. The *temporal* augment lengthens the initial vowel of verbs commencing with a vowel; as, syllabic, *τρέπω*, *ἔ-τρειπον*; temporal, *ἀκούω*, *ἤκουον*.

*Rem.*—The syllabic augment is so named because it forms a *syllable*; the temporal, because it increases the *time* (i. e., the *quantity*) of the initial syllable.

478.—*The syllabic augment.* Verbs commencing with a consonant prefix ε to the past tenses of the indicative; as, *λέγω*, *ἔ-λεγον*, *ἔλεξα*, *ἐ-ελέγμην*. Initial ρ is doubled after ε; as, *ῥέπτω*, *ἔρριπτον* (80).



*Rem.*—Three verbs, *βούλομαι*, *δύναμαι*, and *μέλλω*, make not only *ἐ-δυνάμην*, *ἐ-βουλόμην*, and *ἐ-μέλλον*, but also *ἡβουλόμην*, *ἡδυνάμην*, and *ἡμέλλον*.

**479.**—In the pluperfect, the augment precedes the reduplication; as, *ἐ-πε-πόμφειν*; but if the perfect does not reduplicate, i. e., does not prefix the initial consonant, then the pluperfect receives no additional augment, and the same prefix (*ε*) stands for both; as, *ἔστολα*, *ἔστόλειν*; *ἔστραμμαι*, *ἔστράμμην*.

**480.**—*The temporal augment.* The temporal augment belongs to verbs beginning with a vowel. It consists in lengthening that vowel, so that *ε*, *ο*, *ι*, *υ*, become respectively *η*, *ω*, *ι*, *υ*; *α* usually becomes *η*, but sometimes *ᾱ*; as,

<i>ἀνώω</i>	<i>ῆνυον</i>	<i>ὀμιλέω</i>	<i>ὠμίλεον</i>
<i>αἶω</i> , <i>hear</i>	<i>ᾷον</i>	<i>ἵκετεύω</i>	<i>ἰκέτευον</i>
<i>ἐλπίζω</i>	<i>ῆλπιζον</i>	<i>ὀφαίω</i>	<i>ὤφαινον</i>

**481.**—Some verbs beginning with a vowel take the syllabic augment instead of the temporal. These are—

*ἄγνυμι*, *break*, *ἔαζα*, *ἔᾱγα*.

*ἀλίσκομαι*, *am taken*, *ἔάλωκα* (and *ἦλωκα*).

*ἀνδάνω*, *please*, *ἔανδανον*, *ἔᾱδα*, *ἔᾱδον*.

*οὔρέω*, *mingere*, *ἐούρουν*, *ἐούρηκα*.

*ὠθέω*, *push*, *ἐώθουν* (sometimes unaugmented).

*ὠνέομαι*, *buy*, *ἔωνούμην*, *ἔώνημαι*.

**482.**—The following, beginning with *ε*, take the syllabic augment and contract the *εε* into *ει*; viz., *ἔάω*, *ἔθιζω*, *ἐλίσσω*, *ἔλχω*, *ἔπιομαι*, *ἐργάζομαι*, *ἔρω* or *ἐρπύζω*, *ἔστιάω*, *ἔχω*; as, *εἶαον*, *εἶθιζον*, *εἶχον*, &c.

So also *εἶλον*, *seized*; *εἶσα*, *seated*; *εἶξα*, *sent*.

*Ὀρῶ* and *ἀνοίγω* take both augments; as, *ἔ-ῶρων*, *ἄ-ῶγα*.

*Ἐρτάζω* augments the second syllable, *ἔῶρταζον*. So pluperf. *ἔ-οιχα*, *ἔφκειν*; *ἔουργα*, *ἔώργειν*; *ἔηλπα*, *ἔώλπειν*.

**483.**—The diphthongs *αυ*, *αι*, *οι* change in the augment

the first vowel, and subscribe ι, making ηυ, η, φ; as, ἀυξάνω, ηὑξανον; αἰτέω, ἤτεον; οἰκέω, ὤκεον.

*Exc.*—Verbs in αυ and αι followed by a vowel; as, αὔαινω, οἰακίζω; and some others. (as, οἰκουρέω, οἰνίζω, οἰσ-  
τράω) omit the augment.

**484.**—The other diphthongs are unchanged: ου always; as, οὐτάζω, οὔταζον; εἰ always, except sometimes ἤκαζον, ἤκασα, ἤκασμαι, from εἰκάζω: ευ generally; as, εὐρίσκω, εὐρίσκον; but εὐχομαι, εὐχόμεν, and ηὐχόμεν.

ι, υ, η, ω of course remain unchanged; ā sometimes remains, sometimes becomes η; as, from ἀνάλισκω, ἀνάλωσα and ἀνήλωσα.

### Augment of Compound Verbs.

**485.**—When the verb is compounded with a preposition, the augment follows the preposition; as, προς-φέρω, προς-έ-φερον; προς-άγω, προσ-ήγον.

*Obs.* 1. The prepositions drop their final vowel before ε; as, απο-φαίνω, ἀπέφαινον; κατα-βάλλω, κατέβαλλον; except περί, which remains unchanged, and πρό, which usually combines with it by contraction; as, προέβην, προύβην (197).

*Obs.* 2. Έν, σύν, ἐξ, which had been modified before a consonant, resume their proper form before the augment; ἐμμένω, ἐνέμενον; ἐκλείπω, ἐξέλειπον.

**486.**—In some verbs the compound has become so common that the preposition has nearly lost its separate force, and the verb is augmented as if simple; as, καθεύδω, sleep, ἐκάθευδον (yet also καθηύδον), καθίζω, ἐκάθισον, κάθημαι, ἐκαθήμην, &c.

**487.**—Several verbs take the augment in both places; as,

ἀνέχομαι,	endure,	ἡνεύχόμεν
ἀνορθόω,	right up,	ἡνώρθουν
ἀνοχλώω,	disturb,	ἡνώχλους
ἀμπέχομαι,	clothe oneself,	ἡμπέχουμεν

**488.**—*Rem.*—Διατάω, διακονέω, as if compounded, but in reality derived from the nouns διαίτα and διακονος, are also thus doubly augmented, ἐδίητων, ἐδιηκόνουν.

**489.**—Verbs which are not compounds of a preposition and a simple verb, but derived from nouns already compounded, are not *properly* subject to the above rule; as, ἐναντιόομαι (from ἐνάντιος), ἡναντιούμην; ἀντιβυλέω (from ἀντιβυλή), ἡντιβόλουν. In *fact*, however, many such verbs are treated as if *themselves* originally compounded, and thus are augmented *after* the preposition; as,

ἐκκλησιάζω (ἐκκλησία), ἐξεκκλησιάζουν (not ἡκκλησιάζουν).

ἐγχειρέω (ἐγχειρος), ἐνεχειρουν (not ἡγχείρουν).

κατηγορέω (κατήγορος), κατηγόρουν (not ἐκατηγόρουν).

παραιομέω (παράνομος), παρενόμουν, and also παρηνόμουν, as if from παρά and a verb ἀνομέω.

παροινέω (πάροινος), with double augment, ἐπαρύνουν.

**490.**—Verbs compounded with δυσ, *ill*, take the augment *after* δυσ when the simple verb begins with a *short* vowel (as ä, ε, ο), otherwise *before* it; as, δυσᾶρεστέω, δυσπρέστεον, δυστυχέω, ἐδυστύχεον. Compounds with ευ, *well*, generally *omit* the augment, but *may* take it before the adverb; as, εὐδουκιμέω, ἡὐδοκίμεον; or *after*; as, εὐεργετέω, εὐεργέτησα (but commonly εὐεργέτησα), εὐορχέω, εὐώρκεον.

**491.**—Other compounds take the augment at the *beginning*; as, ἀτυχέω, ἡτύχεον, λογοποιέω, ἐλογοποιέον.

## THE REDUPLICATION.

**492.**—The augment denotes *past time*; the *reduplication* denotes completed or *perfect action*. The augment, then, is used with the three *past tenses*, the *imperfect*, *pluperfect*, and *aorist* (strictly an imperfect, perfect, and absolute past); the reduplication is used with the

three *perfect tenses*, the *perfect*, *pluperfect*, and *perfect future* (strictly, the *perfects*—present, past, and future). The pluperfect (or perfect past) thus belongs to both classes of tenses, and takes both the reduplication and augment. The reduplication is always carried through all the modes; the augment is confined to the indicative.

493.—The *reduplication* prefixes ε with the initial consonant to verbs beginning with a consonant; as, τυπ, τέ-τυφα, ἐ-πε-ποιήκειν, πε-πράζομαι. A *rough* initial consonant reduplicates with the corresponding *smooth*; as, φιλέω, πε-φίληκα; θνήσκω, τέ-θνηκα; χωρέω, κς-χώρηκα.

494.—*Double* consonants (τ, ξ, ψ), and *two concurring* consonants (except a mute and liquid), and initial ρ, generally reject the reduplication, taking only ε; as, ψεύδομαι, ἔψευσμαι; στέλλω, ἔσταλκα; ῥίπτω, ἔρριψα. The prefix of the *perfect* tenses then becomes identical with the augment (see 479, *Rem.*). But κτάομαι, μνάομαι, make κέκτημαι, μέμνημαι.

495.—A *mute* and a *liquid* concurring reduplicate with the first consonant; as, τρέφω, τέ-τροφα; βλέπω, βέβλεφα; except γλ, γν, and sometimes βλ; as, γλύφω, ἔγλυφα; γνο (γινώσκω), ἔγνωκα; βλαστάνω, ἐβλάστηκα, and βεβλάστηκα.

*Rem.*—The following verbs take ει instead of the reduplication, λαμβάνω εἰληφα (not λέληφα), λαγχάνω εἰληχα, συλλέγω συνειλοχα συνειλεγμαι, βέω εἰρηκα, μείρομαι εἰμαρται (with aspirate).

496.—Verbs commencing with a *vowel* do not of course admit this reduplication. They simply, therefore, *lengthen* the initial vowel, in precisely the same manner as the *temporal augment*, with which, therefore, in these verbs, the reduplication becomes *identical*; as,

ἀγγέλλω

ἤγγελλον

ἤγγελκα

δρμάω

ῶρμαον

ῶρμηκα

αἰρέω

ῆρεον

ῆρηκα



**497.**—So also the verbs which augment with *ε* before the regular augment, and with *ει* (see 497, 482); as,

ὀράω	ἐώρων	ἐωράα
ἄγνυμι	ἔαξα	ἔαγα
ἐργάζομαι	ἐίργαζόμην	εἴργασμαι
ἀνοίγω	ἀνέωξα	ἀνέωχα

**498.**—*Attic reduplication.* Verbs beginning with a vowel do not, as seen above, admit the usual form of reduplication. Some, however, commencing with *α*, *ε*, or *ο*, followed by a consonant, repeat the two first letters before the ordinary augment. This is called the *Attic reduplication*; as,

ἀγείρω,	assemble	(ἤγερχα)	ἀγ-ἤγερχα
ἐμέω,	vomit	(ἤμεχα)	ἐμ-ἤμεχα
ὀζω,	smell	(ὠδα)	ὀδ-ὠδα
ὀρύσσω,	dig	(ὠρυχα)	ὀρ-ὠρύχα

**499.**—The pluperfect sometimes still further *augments* this reduplicated syllable; as, ἀχ-ήκχα, ἤχ-ηκόειν. This form of the verb generally *shortens* the antepenult syllable; as, ἀλείφω, ἀλήλιφα; ἀκούω, ἀκήκχα; ὀρύσσω, ὀρώρύχα; ἐλαύνω (ἐλα), ἐλήλάχα; ἐγείρω, ἐγρήγορα (irreg. for ἐγ-ήγορα).

**500.**—*Reduplication in compounds.* The *place* of the reduplication in *compound* verbs is the same as that of the augment; as, περιπίπτω, περι-έ-πιπτον, περι-πέ-πτωκα; but with return of the original assimilation; as, ἐμμένω, ἐν-έ-μενον, ἐμμε μένηχα.

**501.**—*Reduplication in all the moods.* The *augment* is confined to the *indicative mood*, because no past tense properly expresses past time in any other mood. The *reduplication*, or *whatever stands for reduplication* (as, γέγραφα, ὤρηχα, ἐγρήγορα), remains through all the moods, because in all the moods, as well as in the indicative, it denotes *perfect action* (476).

R

## INFLEXION ENDINGS.

**502.**—Having considered the *stem*, and its *prefixes* (the *augment* and *reduplication*), we pass now to its *affixes*, or *inflexion endings*, which are made up of the *tense-sign*, the *mood-vowel*, and the *personal endings*. First the *tense-sign*.

## 1. Tense-Sign.

**503.**—Between the root or *stem* and the *inflexion endings proper* some tenses insert a letter characteristic of the tense or system of tenses to which it belongs. This, along with the stem (omitting the *augment*), is called the *tense-stem*. Thus, we have in the

*Future* (active, passive, and middle), σ; as, λύ-σ-ω, λυθή-σ-ομαι, λύ-σ-ομαι.

*First aorist* (active and middle), σ; as, ἔλυ-σ-α, ἔλυ-σ-άμην.

*First perfect and pluperfect active*, x; as, λέλυ-χ-α, ἐλελύ-χ-ειν.

*Perfect future*, σ; as, λελύ-σ-ομαι.

**504.**—The *two aorists passive* insert an ε, the *first aorist* with a preceding θ, which may be regarded rather as a *passive*, than as a *tense*, sign. This ε is contracted with the following mood-vowels; as, λυ-θε-ωμεν, λυθῶμεν; λυθε-ιην, λυθείην; otherwise lengthened into η; as, ἐλύ-θη-ν, λύ-θη-τι; ἐστάλ-η-ν, στάλ-η-θι; but part. λυθείς, for λυ-θε-ντις; σταλεις, for σταλ-ε-ντις.

**505.**—To these lengthened forms, ἐλύ-θη-ν, ἐστάλ-η-ν, the *passive futures* attach their regular tense-sign, ς; as, λυθή-σ-ομαι, σταλ-ή-σ-ομαι.

**506.**—The following, then, may be regarded as a list of the tenses which have tense-signs proper, or those *passive* signs which are their *equivalents*:—

Future (active, passive, middle), *φιλή-σ-ω, φιλή-θη-σ-ομαι, φιλή-σ-ομαι.*

Second future passive, *σταλή-σ-ομαι.*

First aorist (active, passive, middle), *ἐ-φίλη-σ-α, ἐφιλή-θη-ν, ἐφιλή-σ-άμην.*

Second aorist passive, *ἐστάλ-η-ν.*

First perfect and pluperfect active, *πεφίλη-κ-α, ἐπεφίλη-κ-εἰν.*

Perfect future, *πεφιλή-σ-ομαι.*

**507.**—The remaining tenses have no *special* tense-signs, but attach their inflexion endings to the *stem*, either *pure*, or modified as above (455 ff.).

*Rem. 1. Liquid* verbs, as *σ* is rarely tolerated after a liquid, omit *σ*, and partly insert *ε* euphonically, partly lengthen the preceding vowel; as, *μεν-έ-ω* *μενώ*, for *μενσω*; *ἔμεινα*, for *ἔμενσα*. (See 73, Obs. 10.)

*Rem. 2. K* belonged originally perhaps to *pure* verbs as a merely euphonic insertion, but was subsequently extended to those of other classes.

## 2. Mood-Vowels.

**508.**—The *mood-vowels* are partly mere vowels of *connection*, as in the indicative, imperative, infinitive, and participle. In the subjunctive and optative they are more decisively *mood-vowels*, or *signs* of the *mood*. In the four former, they are mainly *ε, ο* (*ᾶ, εῖ*); in the subjunctive they are *η, ω*; in the optative, *ι*, which unites with the indicative mood-vowel *ο*, making *οι*.

**509.**—They stand in general thus:—

Indicative singular, *ο, ε, ε*; dual, *ε, ε*; plural, *ο, ε, ο*.

Subjunctive singular, *ω, η, η*; dual, *η, η*; plural, *ω, η, ω*.

Optative, *οι*.

Imperative, *ε*.

Infinitive, *ε*.

Participle, *ο*.

*Exc.* 1. The perfect connecting vowel in the indicative is *α*; third singular, *ε*.

*Exc.* 2. The first aorist has *α* in all the moods except the subjunctive.

*Exc.* 3. The pluperfect indicative has *ει*.

*Exc.* 4. The optative has in the first aorist *αι*, aorist passive, *ειη*; as, *τυφθ-ειη-ν*, *σταλ-αι-ην*; and often *οι* in the present active of *contract* verbs; as, *φιλε-οιη-ν φιλοιτην*, for *φιλέοιμι φιλοῖμι*.

### 3. Personal Endings.

**510.**—The *personal endings* are of two classes—*Primary* and *Secondary*; the former are used in the indicative mood in the *primary* tenses, and the latter, in the *secondary* (426). The subjunctive mood takes the personal endings of the *primary* tenses of the indicative; the optative takes those of the *secondary* tenses.

### ACTIVE VOICE.

**511.**—The following table gives the original unmodified personal endings of the *active voice*:—

#### INDICATIVE MOOD.

<i>Primary.</i>			<i>Secondary.</i>		
1.	2.	3.	1.	2.	3.
S. <i>μι</i>	<i>σι</i>	<i>τι (σι)</i>	<i>ν (μ) —, ς</i>	—	—
D. —	<i>τον</i>	<i>τον</i>	—	<i>τον</i>	<i>την</i>
P. <i>μεν</i>	<i>τε</i>	<i>ντι (νσι)</i>	<i>μεν</i>	<i>τε</i>	<i>ν (ντ) or σαν (σαντ)</i>

#### SUBJUNCTIVE MOOD.

The same endings as in the indicative primary tenses.

#### OPTATIVE MOOD.

The same as in the indicative secondary.



IMPERATIVE MOOD.		
	2.	3.
Sing.	θι	τω
Dual.	τον	των
Plural.	τε	τωσαν
INFINITIVE.		PARTICIPLE.
υαι		ντ
PERFECT PARTICIPLE.		
τ		

**512.**—These terminations are with the connecting vowel thus modified:—

(1.) The endings *μι, σι, τι* are retained only in the conjugation in *μι*. In ordinary verbs they are dropped (except *ς* in the second person), and the connecting vowel lengthened by way of compensation; thus, for *ο-μι, ε-σι, ε-τι*, we have *ω, εις, ει*.

(2.) In the third person plural, *οντι* or *ονσι* becomes *ουσι*.

(3.) The first aorist drops the ending *ν* in the first person singular.

(4.) The pluperfect makes third person plural *εισαν* or *εσαν*.

(5.) The optative retains in the first person singular the original ending *μι*, and in the third person plural inserts *ς* before *ν*.

(6.) The imperative second person singular drops *θι*, except in verbs in *μι*.

(7.) The infinitive *ε-υαι* is modified into *ειν* except in the perfect. The first aorist infinitive exhibits a broken form, *α-ι*.

(8.) The participle modifies *ο-ντ* in the nominative into *ων*; the first aorist *αντ* into *ας* (*αντες*); the perfect *ο-τ* into *ως*.

**513.**—The following table exhibits the mood-vowel and personal endings *united* in the active voice:—

## ACTIVE VOICE.

## INDICATIVE MOOD.

## PRIMARY TENSES.

*Present and Future.*

MOOD-VOWELS AND ENDINGS SEPARATE.				THE SAME COMBINED.		
S.	ο-μι	ε-σι	ε-τι	ω	εις	ει
D.	—	ε-τον	ε-τον	—	ετον	ετον
P.	ο-μεν	ε-τε	ο-ντι	ομεν	ετε	ουσι(ν)

*First and Second Perfect.*

S.	α-	α-ς	ε-	α	ας	ε
D.	—	α-τον	α-τον	—	ατον	ατον
P.	α-μεν	α-τε	α-ντι	αμεν	ατε	ασι

## SECONDARY TENSES.

*Imperfect and Second Aorist.*

S.	ο-ν	ε-ς	ε-	ον	ες	ε(ν)
D.	—	ε-τον	έ-την	—	ετον	έτην
P.	ο-μεν	ε-τε	ο-ν	ομεν	ετε	ον

*First Aorist.*

S.	α-(ν)	α-ς	ε-	α	ας	ε
D.	—	α-τον	ά-την	—	ατον	άτην
P.	α-μεν	α-τε	α-ν	αμεν	ατε	αν

*First and Second Pluperfect.*

S.	ει-ν	ει-ς	ει-	ειν	εις	ει
D.	—	ει-τον	ει-την	—	ειτον	ειτην
P.	ει-μεν	ει-τε	ει-σαν	ειμεν	ειτε	εισαν, or εσαν

## SUBJUNCTIVE MOOD.

*All the Tenses.*

S.	ω-μι	η-σι	η-τι	ω	ης	η
D.	—	η-τον	η-τον	—	ητον	ητον
P.	ω-μεν	η-τε	ω-ντι	ωμεν	ητε	ωσι

## OPTATIVE MOOD.

*All the Tenses except the First Aorist.*

S.	οι-μι	οι-ς	οι-	οιμι	οις	οι
D.	—	οι-τον	οι-την	—	οιτον	οιτην
P.	οι-μεν	οι-τε	οι-εν	οιμεν	οιτε	οιεν

*First Aorist.*

S.	αι-μι	αι-ς	αι-	αιμι	αις	αι
D.	—	αι-τον	αι-την	—	αιτον	αιτην
P.	αι-μεν	αι-τε	αι-εν	αιμεν	αιτε	αιεν

## IMPERATIVE MOOD.

*Present, Perfect, and Second Aorist.*

S.	ε-θι	έ-τω	ε	έτω
D.	ε-τον	ε-τον	ετον	έτων
P.	ε-τε	έ-τωσαν	ετε	έτωσαν (or όντων)

*First Aorist.*

S.	α-θι	ά-τω	α	άτω
D.	α-τον	ά-των	ατον	άτων
P.	α-τε	ά-τωσαν	ατε	άτωσαν (or άντων)

## INFINITIVE MOOD

Pres., Fut., and 2 Aor.	(έ-ναι)	ετιν
Perf.		έναι
1 Aor.	(α-ι)	αι

## PARTICIPLES.

Pres., Fut., and 2 Aor.	(ο-ντ)	ων
1 Aor.	(α-ντ)	ᾶς
Perf.	(ο-τ)	ῶς

## MIDDLE AND PASSIVE VOICES.

**514.**—In the middle and passive, the mood-vowels are in general the same as in the active. The personal endings are formed from the active by greater or less modifications. The following are the regular personal terminations of the middle and passive voices (omitting the *aorists passive*).

## INDICATIVE MOOD.

<i>Primary.</i>			<i>Secondary.</i>		
1.	2.	3.	1.	2.	3.
S. <i>μαι</i>	<i>σαι</i>	<i>ται</i>	<i>μην</i>	<i>σο</i>	<i>το</i>
D. <i>μεθεν</i>	<i>σθον</i>	<i>σθον</i>	<i>μεσθον</i>	<i>σθον</i>	<i>σθην</i>
P. <i>μεθα</i>	<i>σθε</i>	<i>νται</i>	<i>μεθα</i>	<i>σθε</i>	<i>ντο</i>

## SUBJUNCTIVE MOOD.

Endings the same as in the indicative primary:

## OPTATIVE MOOD.

Endings the same as in the indicative secondary:

## IMPERATIVE MOOD.

Sing.	<i>σο</i>	<i>σθω</i>
Dual.	<i>σθον</i>	<i>σθων</i>
Plural.	<i>σθε</i>	<i>σθωσαν</i>

## INFINITIVE MOOD.

*σθαι*

## PARTICIPLE.

*μενος*

**515.**—When united with the mood-vowel, *σ*, in the second person singular, in all the moods where it occurs, is dropped, and (except in the optative) the concurring vowels are then contracted; as, *εσαι εαι η*, *εσο εο ου*, *ασο αο ω*, *οισο οτο*, *αισο ατο*.

**516.**—The perfect passive has no mood-vowel, but attaches the personal endings *μαι*, *σαι*, *ται*, &c., directly to

the stem, making certain peculiarities of inflexion (for which see 593, ff.), among which are generally a *periphrastic* formation of the third person plural indicative, and the subjunctive and optative in all the persons and numbers, and the retention of *σ* in the second person singular indicative, imperfect, &c., as in verbs in *μι*.

517.—The two aorists passive have *active* personal terminations, which, uniting with the vowel *ε* (lengthened *η*) interposed between the endings and the stem, make the forms given in the tables (525); as,

## INDICATIVE MOOD.

Sing.	ην	ης	η
Dual.	ητον	ήτην	
Plural.	ημεν	ητε	ησαν

## SUBJUNCTIVE MOOD.

Sing.	ῶ	ῆς	ῆ
Dual.	ητον	ητον	
Plural.	ῶμεν	ῆτε	ῶσιν

## OPTATIVE MOOD.

Sing.	εῖην	εῖης	εῖη
Dual.	εῖητον	εῖήτην	
Plural.	εῖημεν	εῖητε	εῖησαν

## IMPERATIVE MOOD.

Sing.	θι	τω
Dual.	τον	των
Plural.	τε	τωσαν

## INFINITIVE MOOD.

ῆναι

## PARTICIPLE

εῖς

Being without regular mood-vowels, they follow the inflexion of verbs in *μι*, retaining the full terminations (*θι, ναι*) of that class of verbs.

Rec 173 h.

**518.**—The following table presents the regular middle and passive tenses, with mood-vowels and terminations combined (omitting the perfect and two aorists passive) :—

### 519.—MIDDLE AND PASSIVE.

#### INDICATIVE MOOD.

##### PRIMARY.

##### *Present and Futures.*

MOOD-VOWELS AND ENDINGS SEPARATE.			THE SAME COMBINED.		
S. ο-μαι	ε-σαι	ε-ται	ομαι	εαι, η (503)εαι	
D. ό-μεθον	ε-σθον	ε-σθον	όμεθον	εσθον	εσθον
P. ό-μεθα	ε-σθε	ο-νται	όμεθα	εσθε	ονται

##### SECONDARY.

##### *Imperfect and Second Aorist Middle.*

S. ό-μην	ε-σο	ε-το	όμεην	εο, ου (503)ετο	
D. ό-μεθον	ε-σθον	έ-σθην	όμεθον	εσθον	έσθην
P. ό-μεθα	ε-σθε	ο-ντο	όμεθα	εσθε	οντο

##### *First Aorist Middle.*

S. ά-μην	α-σο	α-το	άμην	αο, ω (503)ατο	
D. ά-μεθον	α-σθον	ά-σθην	άμεθον	ασθον	άσθην
P. ά-μεθα	α-σθε	α-ντο	άμεθα	ασθε	αντο

#### SUBJUNCTIVE MOOD.

##### *All the Tenses.*

S. ω-μαι	η-σαι	η-ται	ωμαι	ηαι, η (503)ηται	
D. ώ-μεθον	η-σθον	η-σθον	ώμεθον	ησθον	ησθον
P. ώ-μεθα	η-σθε	ω-νται	ώμεθα	ησθε	ωνται

#### OPTATIVE MOOD.

##### *Present, Futures, and Second Aorist Middle.*

S. οί-μην	οι-σο	οι-το	οίμην	οιο (503)οιτο	
D. οί-μεθον	οι-σθον	οί-σθην	οίμεθον	οισθον	οίσθην
P. οί-μεθα	οι-σθε	οι-ντο	οίμεθα	οισθε	οιντο

*First Aorist Middle.*

S.	αί-μην	αί-σο	αί-το	αίμην	αίο	αίτο
D.	αί-μεθον	αί-σθον	αί-σθην	αίμεθον	αίσθον	αίσθην
P.	αί-μεθεα	αί-σθε	αί-ντο	αίμεθα	αίσθε	αίντο

## IMPERATIVE MOOD.

*Present, and Second Aorist Middle.*

S.	ε-σο	έ-σθω	ου	έσθω
D.	ε-σθον	έ-σθων	εσθον	έσθων
P.	ε-σθε	έ-σθωσαν	εσθε	έσθωσαν

*First Aorist Middle.*

S.	α-σο	ά-σθω	ω	άσθω
D.	α-σθον	ά-σθων	ασθον	άσθων
P.	α-σθε	ά-σθωσαν	ασθε	άσθωσαν

## INFINITIVE MOOD

*Present and Futures, Passive and Middle, and Second Aorist Middle.*

ε-σθαι		εσθαι
--------	--	-------

*First Aorist Middle.*

α-σθαι		ασθαι
--------	--	-------

## PARTICIPLES.

*Present and Futures, Passive and Middle, and Second Aorist Middle.*

ό-μενος		όμενος
---------	--	--------

*First Aorist Middle.*

ά-μενος		άμενος
---------	--	--------

520.—Observe that in the middle and passive voices, *ς* after a mood-vowel, in the second person singular, is generally dropped, and the remaining vowels are contracted; as, *ε-σαι, εαι, η; ε-σο, εο, ου; α-σο, αο, ω*. After a radical vowel (as verbs in *μι* which are without mood-vowels, 617), *ς* is regularly (although by no means always) retained;

as, second person perfect passive (which lacks the mood-vowel, 516), λέλυ-σαι, not λελυ-αι.

521.—Observe also in the following tables that the two aorists imperfect and infinitive passive retain the original terminations *θι* and *ναι*. So *regularly* verbs without mood-vowels. (See 616.)

522.—We give now a complete table of the inflexion endings with mood-vowel and termination combined, in the active, middle, and passive voices:—

## TABLES OF TERMINATIONS.

## 523.—Active Voice.

## INDICATIVE.

## PRIMARY TENSES.

<i>Pres. and Fut.</i>			<i>1st and 2d Perf.</i>		
S. -ω	-εις	-ει	-α	-ας	-ε
D.	-ετον	-ετον	-ατον	-ατον	
P. -ομεν	-ετε	-ουσι	-αμεν	-ατε	-ασι

## SECONDARY TENSES.

<i>Imperf. and 2d Aor.</i>			<i>1st and 2d Pluperf.</i>			<i>1st Aor.</i>		
S. -ον	-ες	-ε	-ειν	-εις	-ει	-α	-ας	-ε
D.	-ετον	-έτην	-ειτον	-είτην		-ατον	-άτην	
P. -ομεν	-ετε	-ον	-ειμεν	-ειτε	-εισαν	-αμεν	-ατε	-αν

## SUBJUNCTIVE.

S. -ω	-ης	-η	So all the tenses.	The same as first column.
D.	-ητον	-ητον		
P. -ωμεν	-ητε	-ωσι		

## OPTATIVE.

<i>Pres., Perf., and Fut.</i>			<i>1 Aor.</i>		
S. -οιμι	-οις	-οι	-αιμι	-αις	-αι
D.	-οιτον	-οίτην		-αιτον	-αίτην
P. -οιμεν	-οιτε	-οιεν	-αιμεν	-αιτε	-αιεν



## IMPERATIVE.

			1 Aor.	
S.	-ε	-έτω	-ον	-άτω
D.	-ετον	-έτων	-ατον	-άτων
P.	-ετε	-έτωσαν	-ατε	-άτωσαν,
	ΟΙ -όντων		ΟΙ -άντων	

## INFINITIVE.

-ειν	-έναι	-αι
------	-------	-----

## PARTICIPLES.

N.	-ων	-ουσα	-ον	-ώς	-υία	-ός	-ας	-ασα	-αν
G.	-οντος	-ούσης, &c.		-ότος	-υίας	-ότος	-αντας	-άσης	-αντος

## 524.—Middle Voice.

## INDICATIVE.

## PRIMARY TENSES.

## MIDDLE AND PASSIVE.

*Pres. and Fut.*

C.	-ομαι	-η	-εται
D.	-όμεθον	-εσθον	-εσθον
P.	-όμεθα	-εσθε	-ονται

## SECONDARY TENSES.

*Imperf. and 2d Aor.*

## 1st Aor.

S.	-όμην	-ου	-ετο	-άμην	-ω	-ατο
D.	-όμεθον	-εσθον	-έσθην	-άμεθον	-ασθον	-άσθην
P.	-όμεθα	-εσθε	-οντο	-άμεθα	-ασθε	-αντο

## SUBJUNCTIVE.

S.	-ωμαι	-η	-ηται	The same as first column.
D.	-όμεθον	-ησθον	-ησθον	
P.	-όμεθα	-ησθε	-ωνται	

## OPTATIVE.

S.	-οίμην	-οιο	-οιτω	-αίμην	-αιο	-αιτο
D.	-οίμεθον	-οισθον	-οίσθην	-αίμεθον	-αισθον	-αίσθην
P.	-οίμεθα	-οισθε	-οιντο	-αίμεθα	-αισθε	-αιντο

## IMPERATIVE.

S.	-ου	-έσθω	-αι	-άσθω
D.	-εσθον	-έσθων	-ασθον	-άσθων
P.	-εσθε	-έσθωσαν	-ασθε	-άσθωσαν

## INFINITIVE.

-εσθαι	-ασθαι
--------	--------

## PARTICIPLES.

N.	-όμενος	-ομένη	-όμενον	-άμενος	-άμενη	-άμενον
G.	-ομένου	-ομένης	-ομένου	-αμένου	-αμένης	-αμένου

*Obs.*—In this table of the middle voice, the terminations of the perfect and pluperfect are omitted, being the same throughout as those of the perfect and pluperfect passive immediately following.

## 525.—Passive Voice.

## INDICATIVE MOOD.

## PRIMARY TENSES.

## PASSIVE AND MIDDLE.

*Perfect.*

S.	-μαι	-σαι	-ται
D.	-μεθον	-σθον	-σθον
P.	-μεθα	-σθε	-νται

## SECONDARY TENSES.

*Pluperfect.**1st and 2d Aorists.*

S.	-μην	-σο	-το	-ην	-ης	-η
D.	-μεθον	-σθον	-σθην		-ητον	-ήτην
P.	-μεθα	-σθε	-ντο	-ημεν	-ητε	-ησαν

## SUBJUNCTIVE.

S.	-μένος ὦ	ῆς	ῆ	-ῶ	-ῆς	-ῆ
D.	-μένω	ῆτον	ῆτον		-ῆτον	-ῆτον
P.	-μένοι ὦμεν	ῆτε	ῶσι	-ῶμεν	-ῆτε	-ῶσι

## OPTATIVE.

S.	-μένος εἶην	εἶης	εἶη	-εἶην	-εἶης	-εἶη
D.	-μένω	εἶητον	εἶητην		-εἶητον	-εἶητην
P.	-μένοι εἶημεν	εἶητε	εἶησαν	-εἶημεν	-εἶητε	-εἶησαν

## IMPERATIVE.

S.	-σο	-σθω		-ηθι	-ήτω
D.	-σθον	-σθων		-ητον	-ήτων
P.	-σθε	-σθωσαν		-ητε	-ήτωσαν

## INFINITIVE.

-σθαι		-ῆναι
-------	--	-------

## PARTICIPLES.

	M.	F.	N.	M.	F.	N.
N.	-μένος	-μένη	-μένον	-είς	-είσα	-έν
G.	-μένου	-μένης	-μένου	-έντος	-είσης	-έντος

For the terminations of the present, imperfect, first, second, and third futures of the passive voice, see the terminations in the first column of the table on the preceding page.

## PECULIARITIES OF THE TENSES IN THE DIFFERENT CLASSES OF VERBS.

**526.**—As nouns of the third declension, so *verbs* naturally range themselves under *three classes*, according as their radical or stem letter is a *vowel*, a *mute consonant*, or a *liquid*; i. e., according as they are *pure*, *mute*, or *liquid* verbs. Each of these classes has some special features, which make it proper to consider them separately.

**527.**—*Systems of Tenses.* We again remind the pupil that the tenses naturally resolve themselves into *pairs* or *systems*, partly as *primary* and *secondary*, partly as *active* and *passive*.

**528.**—(1.) By *tenses*, as primary and secondary; as,

### ACTIVE.

Pres. <i>τάσσω</i>	Fut. <i>τάξω</i>	Perf. <i>τέταχα</i> ( <i>τέταγα</i> )
Imperf. <i>ἔτασσον</i>	1 Aor. <i>ἔταξα</i>	Plup. <i>ἔτετάχην</i> ( <i>ἔτετάγειν</i> )

### MIDDLE.

Pres. <i>τάσσομαι</i>	Fut. <i>τάξομαι</i>	Perf. <i>τέταγμαι</i>
Imperf. <i>ἔτασσόμην</i>	1 Aor. <i>ἔταξάμην</i>	Plup. <i>ἔτετάγμην</i>

### PASSIVE.

1 Fut. <i>ταχθήσομαι</i>	2 Fut. <i>ταγήσομαι</i>
1 Aor. <i>ἐτάχθην</i>	2 Aor. <i>ἐτάγην</i>

The present and perfect systems passive as in the middle.

(2.) By *voices*, as active, middle, and passive; thus,

	ACT.	MID.	PASS.
Pres.	τάσσω	τάσσομαι	τάσσομαι
Imperf.	ἔτασσον	ἐτασσόμεν	ἐτασσόμεν
Fut.	τάξω	τάξομαι	
1 Aor.	ἔταξα	ἐταξάμεν	
2 Aor.	ἔτραπον	ἐτραπόμεν	ἐτράπην

529.—By inspecting the above, the pupil will perceive that, (1.), from the *present active* he may deduce the imperfect active, and the present and imperfect middle and passive; as, *τάσσω*, *ἔτασσον*, *τάσσομαι*, *ἐτασσόμεν*.

(2.) That the *future active* gives the first aorist active and the future and first aorist middle; as, *τάξω*, *ἔταξα*, *τάξομαι*, *ἐταξάμεν*.

(3.) That the *second aorist active* gives the second aorist middle and the second future and aorist passive; as, *ἔτραπον*, *ἐτραπόμεν*, *τραπήσομαι*, *ἐτράπην*.

(4.) That the *perfect active and passive* always give each its respective pluperfect; as, *τέταχα*, *ἐτετάχεν*; *πέποιθα*, *ἐπεποίησιν*; *τέταγμαι*, *ἐτετάγμεν*, and perfect future, *τετάξομαι*.

(5.) That the first and second future passive give each its respective aorist; as, *ταχθήσομαι*, *ἐτάχθην*; *ταγήσομαι*, *ἐτάγην*.

*Rem.*—Observe that in all the classes of verbs, whatever laws of euphonic vowel or consonant change apply to any one tense in these several systems, applies, as a general rule, to all of them, and when the pupil can form one, he can form all.

We proceed to the *different classes* of verbal stems, and begin as the simplest with the

### Pure Verbs.

530.—Pure verbs generally *lengthen the short stem-vowel*, when it comes before a consonant; as,

τιμᾶ-ω	τιμή-σω	τετίμη-χα	τετίμη-μαι
φοβέ-ω	φοβή-σω	πεφόβη-χα	πεφόβη-μαι
μηνί-ω	μηνί-σω	μεμήνι-χα	
δηλό-ω	δηλώ-σω	δεδήλω-χα	δεδήλω-μαι
κωλύ-ω	κωλύ-σω	κεχώλυ-χα	κεχώλυ-μαι

*Rem.* 1. A, preceded by ε, ι, ρ, is lengthened into  $\bar{a}$  (instead of η); as,

ἔᾱ ἔᾶσω, ἐστῖᾱ ἐστῖᾶσω, φωρᾶω φωρᾶσω.

So also, though not *immediately* thus preceded, ἀκροόμαι ἀκροᾶσμαι, and ἀλοᾶω, sometimes ἀλοᾶσω.

*Rem.* 2. Χράω, χράομαι, and τιτράω (although preceded by ρ), make χρήσω, χρήσμαι, τρήσω, &c.

### EXCEPTIONS.

**531.**—The short stem vowel *remains* short, as follows:—

(1.) The following verbs in ᾶω (including specially verbs in  $\bar{a}\omega$ ) retain ᾶ: γεῶ, ἐλᾶω (ἐλαύνω), θῶ, κῶ, χαλᾶω, δαμᾶω, περᾶω, σπᾶω, σχᾶω.

(2.) The following in έω retain ε: ἀλέομαι, ἀλέω, ἀρκέω, ἐμέω, ζέω, τελέω, τρέω. So ἀρέσχω, fut. ἀρέσω (ἀρέω), ὀλλυμι, ὀλέσω (ὀλέω).

(3.) In όω ἀρόω πίνω (πόω), fut. πῶμαι, perf. πέποχα.

(4.) In υῶ: ἀνύω, ἀρύω, μύω (but perf. μέμυχα), πτύω.

(5.) A few in έω have partly η; as, αἰνέω, αἰρέω, γαμέω, δέω, εὔρέω (εὐρίσχω), καλέω, ποθέω, πονέω, φορέω.

(6.) The following verbs in έω have the future in εύω; viz., πνέω, πλέω, χέω, θέω, νέω, σπιῖν (νέω, σπῖν, νήσω); βέω, flow, makes βυήσσομαι, ἐρρύηχα.

(7.) The anomalous καίω and κλαίω (Attic, κᾶω and κᾶω) make αυ; as, καύσω, ἔκαυσα; κλαύσομαι, ἔκλαυσα.

**532.**—Pure verbs which retain the characteristic vowel *short* (as in most of the above verbs), commonly insert in the perfect and pluperfect, aorist, and future passive, a strengthening σ before the tense-endings *μαι*, *θην*, &c.; as,

γελάω	γελάσσομαι	γεγέλα-σ-μαι	ἐγελά-σ-θην
τελέω	τελέσω	τετέλε-σ-μαι	έτελέ-σ-θην
άνύω	άνύσω	ήνυ-σ-μαι	ήνυ-σ-θην

*Exc.*—Δύω, θύω, λύω, ἐλάω (ἱλαύνω), αἰνέω, αἰρέω, δέω, ἄρῳ, εὐρέω (εὐρίσκω), χέω, σεύω; *as*, δέδῶμαι, λέλυμαι, ἐλήλῃμαι, ἤνέδην, εὐρέδην, &c.

**533.**—(a.) Some pure verbs which have the characteristic or stem vowel *long*, also insert this strengthening σ; *as*,

ἀκούω	ἤκουσμαι	ἤκούσθην
γνώω (γινώσκω)	ἔγνωσμαι	ἐγνώσθην
κελεύω	κέκλευσμαι	έκελεύσθην
κναίω, <i>scratch</i>	κέκναισμαι and	κέκναισθην, &c.
σειώ, <i>shake</i>	σέσεισμαι	έσεισθην
φαύω, <i>touch</i>	ἔψαυσμαι	έψαύσθην

So, κυλίω, *roll*; λεύω, *stone*; ξύω, *scrape*; παίω, *strike*; παλαίω, *wrestle*; πλέω, *sail*; πρίω, *saw*; πταιώ, *strike against, stumble*; and some others with *long* stem-vowels, still take σ.

(b.) Some with long stem-vowels *vary* between the two constructions; *as*,

γεύω, *cause to taste*, γέγευμαι, ἐγεύ-σ-θην.

θραύω, *crush*, τέθραυσμαι, and τέθραυμαι, ἐθραύσθην.

κλείω, *shut*, κέκλειμαι, and κέκλεισμαι, ἐκλείσθην.

So κολούω, *maim*; κρούω, *knock*; νέω, *heap up*; νέω, *spin*; ψάω, *rub*.

**534.**—The following take σ in the aorist passive, and omit it in the perfect:—

μιμνήσκω, <i>remind</i>	μémνημαι	έμνή-σ-θην
παύω, <i>cause to cease</i>	πέπαυμαι	έπαύσθην (and έπαύθην)
πνέω, <i>breathe</i>	πέπνυμαι	έπνεύσθην
χράομαι, <i>use</i>	κέχρημαι	έχρήσθην

**535.**—Some pure verbs in *έω* drop *σ* in the future, and then contract; as, *τελέ-σ-ω*, *τελέω*, *τελῶ* (like the present); so also *ελάω* (*ελαύνω*), *ελάσσω*, *ελλάω*, *ελῶ*.

*Rem.*—*Σέω* makes the future *χέομαι*, without tense-sign; *πνέω* and *πλέω* make the future *πνευσοῦμαι* and *πλενσοῦμαι* (rarely *πνεύσομαι* and *πλεύσομαι*), as if from *πνευστόμαι* and *πλενστόμαι*. Pure verbs generally make the perfect active in *κ*. They lack the *second* tenses, as the second perfect and pluperfect, and second aorist (except when it is formed from an independent consonant stem; as, *αἰρέω εἶλον*). They thus have mainly the present and imperfect, first perfect and pluperfect, and the future and first aorist.

### EXAMPLES OF PURE VERBS.

**536.**—(1.) *τίω*, *requite, honor*.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	τί-ω	τί-ομαι	τί-ομαι
Imperf.	ἔ-τι-ον	ἔ-τι-όμην	ἔ-τι-όμην
Fut.	τί-σ-ω	τί-σ-ομαι	τι-θήσ-ομαι
1 Aor.	ἔ-τι-σ-α	ἔ-τι-σ-άμην	ἔ-τί-θ-ην
Perf.	τέ-τί-κ-α	τέ-τι-μαι	τέ-τι-μαι
Pluperf.	ἔ-τε-τί-κ-ειν	ἔ-τε-τί-μην	ἔ-τε-τί-μην
Perf. Fut.		τε-τί-σ-ομαι	

(2.) *τιμάω*, *honor*.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	τιμά-ω	τιμά-ομαι	τιμά-ομαι
Imperf.	ἐ-τιμά-ον	ἐ-τιμα-όμην	ἐ-τιμα-όμην
Fut.	τιμή-σ-ω	τιμή-σ-ομαι	τιμή-θήσ-ομαι
Aor.	ἐ-τίμη-σ-α	ἐ-τιμη-σ-άμην	ἐ-τιμή-θ-ην
Perf.	τε-τίμη-κ-α	τε-τίμη-μαι	τε-τίμη-μαι
Pluperf.	ἐ-τε-τιμή-κ-ειν	ἐ-τε-τιμή-μην	ἐ-τε-τιμή-μην
Perf. Fut.	—	τε-τιμή-σ-ομαι	τε-τιμή-σ-ομαι



## STEMS IN A CONSONANT.

## 1. Mute Verbs.

**537.**—In *Mute* verbs, the future and first aorist end in  $\phi\omega$ ,  $\xi\omega$ , and  $\sigma\omega$ , and  $\phi\alpha$ ,  $\xi\alpha$ , and  $\sigma\alpha$ , according as the root ends in a *labial*, *palatal*, or *lingual*; thus,

πλε $\kappa$	πλέξω	ἐπλεξα
τρεπ	τρέψω	ἔτρεψα
πειθ	πεί(θ)σω	ἔπει(θ)σα

**538.**—The first perfect and pluperfect active make their endings in  $\phi\alpha$ ,  $\chi\alpha$ , and  $\kappa\alpha$ , and  $\phiειν$ ,  $\chiειν$ , and  $\kappaειν$ ; as,

τρεπ	τέτροφα	ἐτετρόφειν
πλε $\kappa$	πέπλεχα	ἐπεπλέχειν
πειθ	πέπεικα	ἐπεπείκειν

**539.**—Thus a *labial* or *palatal* characteristic forms the perfect and pluperfect active by adding  $\alpha$  and  $ειν$ , and *aspirating* the radical consonant. *Lingual* characteristics add  $\kappa\alpha$  and  $\kappaειν$ , *dropping* the lingual before them (472, *Obs.* 2, 3); thus,

λείπ-ω	λέλειφα	ἐλελείφειν
πλέχ-ω	πέπλεχα	ἐπεπλέχειν
πείθω	πέπεικα	ἐπεπείκειν

The second perfect λέλοιπα, πέποιθα, with *unchanged* characteristic.

*Rem.*—(1.) Some explain the  $\phi\alpha$  and  $\chi\alpha$  by assuming that the ending of the perfect is  $\acute{\alpha}$ , which, united with the preceding mutes,  $\pi$ ,  $\beta$ , and  $\kappa$ ,  $\gamma$ , changes them into the aspirate  $\phi\alpha$  and  $\chi\alpha$ , while, after other letters (as lingual mutes, liquids, or a vowel), it is *hardened* into  $\kappa$ .

(2.) Others regard the proper termination of the first perfect as  $\kappa\alpha$ , which combines with *labial* and *palatal* mutes to form  $\phi\alpha$  and  $\chi\alpha$ , but appears elsewhere unchanged.

(3.) Others still regard the *proper ending* of the first perfect in labials and palatals as *φα* and *χα*, and in all other verbs as *κα*.

(4.) Others make *φα* and *χα* simply *alternative endings* of the *second perfect* (for *πα*, *βα*, *κα*, *γα*), and *confine* the first perfect ending to *κα*. According to this view, *labial* and *palatal* mute verbs have not the first perfect at all; *pure* verbs (with rare exceptions, as *δέδω*) have *only* the first perfect (that in *κα*); while in *lingual* mutes and *liquids* the first perfect is the prevailing, though not the exclusive form; thus,

Labial Mutes,	τύπ-τω	2d perf.	τέτυπα or τέτυφα
" "	φέρβ-ω	"	πέφορβα
" "	τρέφ-ω	"	τέτροφα
Palatal Mutes,	λεγω	"	(σιν)είλοχα
" "	πράσσω	"	πέπραφα and πέπραχα
" "	βήσσω (βηχ)	"	βεβηχα
Lingual Mutes,	πείθω	1st perf.	πέπεικα 2d perf. πέποιθα
Liquids,	κτείνω	"	έκτακα " έκτονα
Pure Verbs,	φοβέω	"	πεφόβηκα

**540.**—Perfect and first future and aorist passive endings, *μαι*, *θησομαι*, *θην*, apply the euphonic laws (64 ff.) to the consonants thus brought into juxtaposition; as,

πλέχ-ω	πέπλεγ-μαι (65)	ἐπλέχ-θην (68)
λαμβάν-ω (ληβ)	εἴλημμαι (64)	ἐλήφθην (56)
πείθ-ω	πέπεισμαι	ἐπείσθην (for ἐπείθ-θην).

*Note 1.* In the first future and first aorist, a lingual before *θ* is changed into *ς*; as, *ἐπείσθην*, for *ἐπείθθην*; *ἡνύσθην*, for *ἡνύθθην*.

*Note 2.* In the above euphonic changes, sometimes *μ* or *γγ* will come before *μ*; as, *πέμπω*, *πεπεμπ-μαι*, would become *πεπεμμ-μαι* (64) and *ἐλέγχο*, *ἐλήλεγχ-μαι* becomes *ἐλήλεγγ-μαι* (65). In such cases, one of the preceding consonants is dropped; as, *πέπεμ-μαι*, *ἐλήλεγ-μαι*.

*Rem.*—Let the pupil distinguish carefully between the *σ* in the perfect and aorist passive of *lingual* mute verbs, which is the result of regular, *euphonic change* (as, *πέπεισμαι*, *ἐπείσθην*, for *πέπειθμαι*, *ἐπείθθην*), and *σ* in the like tenses of *pure* verbs, which is the result of *euphonic insertion*; as, *τετέλεσμαι* *ετέλεσθην*, for *τετέλεμαι* *ετέλεθην*; *κεκέλευσμαι* *εκελεύσθην*, for *κεκέλευμαι* *εκελεύθην*.

**541.—Attic future.** As the future in *pure* verbs often, when short, drops  $\sigma$ , and contracts—as, τελέσω τελέω τελῶ, τελέσομαι, τελέομαι τελοῦμαι (535)—so some *mute* verbs in  $\alpha\delta$  and  $\iota\delta$  (pres. ἀζω, ἰζω) reject the  $\sigma$  of the future, and contract; those in  $\iota\delta$  as if from ἔω, ἔομαι, into ᾠ, οὔμαι; as, βιβάζω (βιβαδ) βιβιάσω, βιβιάω βιβῶ.

χομίζω (χομιδ) χομίσω, χομιέ-ω χομιῶ, εἶς, εἰ, εἶτον, &c.

**542.—The second perfect active inclines to the vowel  $\omega$  in its root; as,**

λείπω λέλοιπα (but λέλειφα).

πείθω πέποιθα (but πέπειχα).

τίκτω (τεχ) τέτοκα, φέρβω πέφορβα.

Sometimes also the *first* perfect; as,

τρέφω

τέτροφα

στρέφω

ἔστροφα (but see 539, Rem. 4).

The second perfect also inclines to a long vowel, where the second aorist has a short one; as, πέφευγα, σέσηπα, λέλοιπα; second aorist, ἔφυγον, ἔσαπον, ἔλιπον.

**543.—In the second aorist active, and the perfect passive,  $\epsilon$  of the stem is frequently changed into  $\alpha$ ; as,**

τρέπω

ἔτραπον

τέτραμμαι

στρέφω

ἔστράφη

ἔστραμμαι

But in this the first aorist and future passive do not follow it; as, ἐτρέφθην, ἐστρέφθην.

*Remark*, that as the present and imperfect often *disguise* the root by strengthening additions—as, τυπω τύπτω, παγω πράσσω or πράττω; ἀρπαδω ἀρπάζω—and as in the future, aorist, first perfect, &c., the *euphonic changes* leave it uncertain in precisely *which* mute the root ends (as, λέξω might be from λεγ, or λεκ, or λεχ; λήψωμαι, from ληβ, ληπ, or ληφ; πείσω, from πειθ, πειδ, or πειτ), it is only in the second aorist, second future passive, or second perfect—in which the pure characteristic appears entirely unmodified—that we can find the exact pure stem-consonant; as, πέποιθ-α, ἔλιπ-ον.

EXAMPLES OF MUTE VERBS.

544.—(1.) The characteristic a *labial mute*.

λείπω, *I leave*.

ACTIVE VOICE.

	PARTS DIVIDED.	PARTS COMBINED
Pres.	λείπ-ω	λείπω
Imperf.	ἔ-λειπ-ον	ἔλειπον
Fut.	λείπ-σ-ω	λείψω
1 Aor.	ἔ-λειπ-σ-α	ἔλειψα
2 Aor.	ἔ-λιπ-ον	ἔλιπον
Perf.	λέ-λειπ-α	λέλειπα
Pluperf.	ἔ-λε-λείπ-ειν	ἐλελείπειν
2 Perf.	λέ-λοιπ-α	λέλοιπα
2 Pluperf.	ἔ-λε-λοιπ-ειν	ἐλελοίπειν

MIDDLE VOICE.

Pres.	λείπ-ομαι	λείπομαι
Imperf.	ἔ-λειπ-όμεν	ἐλειπόμην
Fut.	λείπ-σ-ομαι	λείψομαι
1 Aor.	ἔ-λειπ-σ-άμην	ἔλειψάμην
2 Aor.	ἔ-λιπ-όμην	ἔλιπόμην
Perf.	λέ-λειπ-μαι	λέλειμμαι
Pluperf.	ἔ-λε-λείπ-μην	ἐλελείμμην
Perf. Fut.	λε-λείπ-σ-ομαι	λελείψομαι

PASSIVE VOICE.

Pres.	λείπ-ομαι	λείπομαι
Imperf.	ἔ-λειπ-όμην	ἐλειπόμην
Fut.	λειπ-θήσ-ομαι	λειφθήσομαι
2 Fut.	λιπ-ήσ-ομαι	λιπήσομαι
1 Aor.	ἔ-λείπ-θ-ην	ἐλείφθην
2 Aor.	ἔ-λίπ-ην	ἐλίπην
Perf.	λέ-λειπ-μαι	λέλειμμαι
Pluperf.	ἔ-λε-λείπ-μην	ἐλελείμμην
Perf. Fut.	λε-λείπ-σ-ομαι	λελείψομαι

(2.) The characteristic a *palatal mute*.

=

πλέκω, *I fold*.

## ACTIVE VOICE.

	PARTS DIVIDED.	PARTS COMBINED.
Pres.	πλέκ-ω	πλέκω
Imperf.	ἔ-πλεκ-ον	ἔπλεκον
Fut.	πλέκ-σ-ω	πλέξω
1 Aor.	ἔ-πλεκ-σ-α	ἔπλεξα
2 Aor.	ἔ-πλακ-ον	ἔπλακον
Perf.	πέ-πλεχ-α	πέπλεχα
Pluperf.	ἐ-πε-πλέχ-ειν	ἐπεπλέγειν
2 Perf.	πέ-πλοκ-α	πέπλοκα
2 Pluperf.	ἐ-πε-πλόκ-ειν	ἐπεπλόκειν

## MIDDLE VOICE.

Pres.	πλέκ-ομαι	πλέχομαι
Imperf.	ἔ-πλεκ-όμην	ἐπλεχόμην
Fut.	πλέκ-σ-ομαι	πλέξομαι
1 Aor.	ἔ-πλεκ-σ-άμην	ἐπλεξάμην
2 Aor.	ἔ-πλακ-όμην	ἐπλαχόμην
Perf.	πέ-πλεχ-μαι	πέπλεγμαι
Pluperf.	ἐ-πε-πλέχ-μην	ἐπεπλέγμην
Perf. Fut.	πε-πλέχ-σ-ομαι	πεπλέξομαι

## PASSIVE VOICE.

Pres.	πλέκ-ομαι	πλέχομαι
Imperf.	ἔ-πλεκ-όμην	ἐπλεχόμην
Fut.	πλεχ-θήσ-ομαι	πλεχθήσομαι
2 Fut.	πλακ-θήσ-ομαι	πλακθήσομαι
1 Aor.	ἐ-πλέχ-θ-ην	ἐπλέχθην
2 Aor.	ἐ-πλάκ-ην	ἐπλάκην
Perf.	πέ-πλεχ-μαι	πέπλεγμαι
Pluperf.	ἐ-πε-πλέχ-μην	ἐπεπλέγμην
Perf. Fut.	πε-πλέχ-σ-ομαι	πεπλέξομαι

211

(3.) The characteristic a *lingual mute*.*πειθω, I persuade.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	πειθ-ω	πειθ-ομαι	πειθ-ομαι
Imperf.	ἔ-πειθ-ον	ἐ-πειθ-όμην	ἐ-πειθ-όμην
Fut.	πεί-σ-ω	πεί-σ-ομαι	πείσ-θήσ-ομαι
2 Fut.			πιθ-ήσ-ομαι
1 Aor.	ἔ-πει-σ-α	ἐ-πει-σ-άμην	ἐ-πείσ-θην
2 Aor.	ἔ-πιθ-ον	ἐ-πιθ-όμην	ἐ-πίθ-ην
Perf.	πέ-πει-χ-α	πέ-πεισ-μαι	πέ-πεισ-μαι
Pluperf.	ἐ-πε-πεί-χ-ειν	ἐ-πε-πείσ-μην	ἐ-πε-πείσ-μην
2 Perf.	πέ-ποιθ-α		
2 Pluperf.	ἐ-πε-ποιθ-ειν		
Perf. Fut.		πε-πεί-σ-ομαι	πε-πεί-σ-ομαι

## 2. Liquid Verbs.

545.—The *liquid* letters λ, μ, ν, ρ have also some qualities which exert their own peculiar influence on the tenses of verbs; as, first:—

546.—Where the stem is *lengthened* in the present and imperfect, all the *remaining* tenses are made from the *shorter*, primitive form; as,

	FUT.	1ST AOR.	PERF.
τεν (τείνω)	τεν-ῶ	ἔ-τειν-α	τέ-τα-χα
φαν (φαίνω)	φαν-ῶ	ἔ-φην-α	πέ-φαγ-χα
τελ (τέλλω)	τελ-ῶ	ἔ-τειλ-α	τέ-ταλ-χα

547.—The *future*, active and middle, rejects σ after the liquid, but, by way of compensation, assumes instead ε, which, with ω and ομαι, is contracted into ῶ and οῦμαι; as,

VERB.	ROOT.	FUT. ACT.		
μένω	μεν	μεν-(σ)ω	μεν-έω	μεν-ῶ
τείνω	τεν	τεν-(σ)ω	τεν-έω	τεν-ῶ
φαίνω	φαν	φαν-(σ)ω	φαν-έω	φαν-ῶ

*Rem.*—It may be that *ε* was originally inserted in liquid verbs for the sake of euphony (as, στελ-ε-σω), and that subsequently, the *ς* falling away, the remaining vowels were contracted; as, μεν-σ-ε-ω, μεν-έ-ω, μενῶ.

**548.**—The *first aorist*, active and middle, like the *future*, rejects *σ* after the liquid, but *compensates* by *lengthening* the short radical vowel, viz., *ε* into *ει*, *α* into *η* (or *ᾱ*), and *ι*, *υ*, into *ι*, *υ*; as,

VERB.	ROOT.	1ST AOR. ACT.	1ST AOR. MID.
μένω	μεν	ἔ-μειν-α	ἐ-μειν-άμην
τείνω	τεν	ἔ-τειν-α	ἐ-τειν-άμην
φαίνω	φαν	ἔ-φην-α	ἐ-φην-άμην
στέλλω	στελ	ἔστειλα	ἐ-στείλαμην

**549.**—The *first perfect active*, as in *pure* verbs and *lingual mutes*, makes its ending in *α*; as, ἔσταλα.

(1.) *ν* before *α* is either dropped (τείνω, τεν, τέ-τα-α) or changed into *γ* (μολώνω μεμόλυγα, πέφαγα, μαιάω μεμιάγα).

(2.) Some perfects are made by *metathesis*, as from a *pure root*; as, βάλλω, βλα βέβληγα (not βέβαλγα), κάμνω, καμ, κμα, κέχμηγα.

(3.) Stems in *μω* sometimes form the perfect as from a *pure root* by interposing *ε*; as, νέμω, νε-νέμ-η-γα (as from νεμέω). So, also, μένω, μεμένηγα (for μέμεγα).

**550.**—The *pure* forms thus introduced into the perfect active are retained in the perfect, future, &c., passive; as, βάλλω (βλα), βέβληγα, βέβλημαι, βληθήσομαι, &c.; νέμω (νεμε), νενέμηγα, νενέμημαι, ἐνεμήθην.

**551.**—The *first perfect* and *pluperfect* active, and the passive tenses, except the present and imperfect, incline to the vowel *α* in the root; as,

VERB.	PERF. ACT.	1ST FUT. PASS.	1ST AOR. P.	PERF. P.
σπεύρω	σπερ	ἔσπαρ-α	σπαρ-θήσομαι	ἐσπάρ-θην
στέλλω	στελ	ἔσταλ-α	σταλ-θήσομαι	ἐστάλ-θην
				ἔσταλ-μαι

**552.**—The *second* perfect, as in *mute* verbs, inclines in the root to *o*; as,

στέλ	φθερ	σπερ	πτεν
ἔστολα	ἔφθορα	ἔσπορα	ἔκτονα

**553.**—Dissyllables in εἶνω, ἴνω, ὠνω, reject *ν* before a consonant, not only (as above, 549) before *κα* in the perfect, but also in several *passive* tenses; as,

τείνω (τεν), τέ-τᾱκα, τέ-τᾱμαι, ἐ-τάθην.  
 κρίνω (κριν), κέκρικα, κέκριμαι, ἐκρίθην (and ἐκρίνθην).  
 κλίνω (κλιν), κέκλικα, κέκλιμαι, ἐκλίθην.  
 κτείνω (κτεν), ἔκτακα (ἔκταγα late), ἐκτάθην (but later part. κτανθείς).  
 πλύνω (πλυν), πέπλῡκα, πέπλῡμαι, but ἐπλύνθην (not ἐπλύθην).

*Rem.*—Verbs which do not drop *ν* in the *perfect passive* before *μ*, change it into *σ*; as, φαίνω, πλύνω, perf. pass. πέφασμαι, πέπλυσμαι. They are inflected thus:—

Singular,	πέφασ-μαι	πέφαν-σαι	πέφαν-ται
Dual,	πεφάσ-μεθον	πέφαν-θον (69)	πέφαν-θον
Plural,	πεφάσ-μεθα	πέφαν-θε	πεφασ-μένοι εἰσι (ν)

#### EXAMPLES OF LIQUID VERBS.

**554.**—Στέλλω, *I send*.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	στέλλ-ω	στέλλ-ομαι	στέλλ-ομαι
Imperf.	ἔ-στελλ-ον	ἐ-στελλ-όμην	ἐ-στελλ-όμην
Fut.	στελ-έ-ω, ᾧ	στελ-έ-ομαι, οὔμαι	σταλ-θήσ-ομαι
2 Fut.	_____	_____	σταλ-θήσ-ομαι
1 Aor.	ἔ-στειλ-α	ἐ-στειλ-άμην	ἐ-στάλ-θην
2 Aor.	ἔ-σταλ-ον	ἐ-σταλ-όμην	ἐ-στάλ-ην
Perf.	ἔ-σταλ-κα	ἔ-σταλ-μαι	ἔ-σταλ-μαι
Pluperf.	ἐ-στάλ-κειν	ἐ-στάλ-μην	ἐ-στάλ-μην
2 Perf.	ἔ-στολ-α	_____	_____
2 Pluperf.	ἐ-στόλ-ειν	_____	_____



(2.) Φαίνω, *I show.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	φαίν-ω	φαίν-ομαι	φαίν-ομαι
Imperf.	ἔ-φαιν-ον	ἔ-φαιν-όμην	ἔ-φαιν-όμην
Fut.	φαν-έ-ω, ᾧ	φαν-έ-ομαι, οὔμαι	φαν-θήσ-ομαι
2 Fut.	_____	_____	φαν-ήσ-ομαι
1 Aor.	ἔ-φην-α	ἔ-φην-άμην	ἔ-φάν-θην
2 Aor.	ἔ-φᾶν-ον	ἔ-φᾶν-όμην	ἔ-φάν-ην
Perf.	πέ-φαγ-α-α	πέ-φασ-μαι	πέ-φασ-μαι
Pluperf.	ἐ-πε-φάγ-α-ειν	ἐ-πε-φάσ-μην	ἐ-πε-φάσ-μην
2 Perf.	πέ-φην-α	_____	_____
2 Pluperf.	ἐ-πε-φήν-ειν	_____	_____

(3.) Τείνω, *I stretch.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	τείν-ω	τείν-ομαι	τείν-ομαι
Imperf.	ἔ-τειν-ον	ἔ-τειν-όμην	ἔ-τειν-όμην
Fut.	τεν-έ-ω, ᾧ	τεν-έ-ομαι, οὔμαι	τα-θήσ-ομαι
2 Fut.	_____	_____	ταν-ήσ-ομαι
1 Aor.	ἔ-τειν-α	ἔ-τειν-άμην	ἔ-τά-θην
2 Aor.	ἔ-ταν-ον	ἔ-ταν-όμην	ἔ-τάν-ην
Perf.	τέ-τα-α-α	τέ-τα-μαι	τέ-τα-μαι
Pluperf.	ἐ-τε-τά-α-ειν	ἐ-τε-τά-μην	ἐ-τε-τά-μην
2 Perf.	τέ-τον-α	_____	_____
2 Pluperf.	ἐ-τε-τόν-ειν	_____	_____

(4.) Νέμω, *I distribute.*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	νέμ-ω	νέμ-ομαι	νέμ-ομαι
Imperf.	ἔ-νεμ-ον	ἔ-νεμ-όμην	ἔ-νεμ-όμην
Fut.	νεμ-έ-ω, ᾧ	νεμ-έ-ομαι, οὔμαι	νεμ-ήσ-ομαι
1 Aor.	ἔ-νειμ-α	ἔ-νειμ-άμην	ἔ-νεμ-ή-θην
Perf.	νε-νέμ-η-α-α	νε-νέμ-η-μαι	νε-νέμ-η-μαι
Pluperf.	ἐ-νε-νεμ-ή-α-ειν	ἐ-νε-νεμ-ή-μην	ἐ-νε-νεμ-ή-μην

CONTRACT VERBS.

**555.**—The pure verbs consist of those which have a vowel or diphthong as the characteristic stem vowel. Of these, three classes, viz., those in *-áw*, *-éw*, *-ów*, are called **contract** verbs, because they contract the concurring vowels in accordance with the general rules of contraction (195–205). See paradigm, 569. The contraction, from the nature of the case, is confined to the *present* and *imperfect* tenses, and takes place equally in all the voices.

*Rem.* 1. The rules of contraction for different classes of words are not invariable. Thus, in the dual of the third declension, *εε* is uniformly contracted into *η*, while elsewhere it is regularly contracted into *ει* (196, Exc. 1).

*Rem.* 2. It will also be observed, that combinations to which we give the same sound are differently contracted, according as they contain or not a latent or subscribed iota; thus, *όη* is contracted into *ῶ*, but *όη* into *οῖ*, the *ι* reappearing, and controlling the contraction; but *άη* and *έη*, and *έη* and *έη*, are not influenced in the same way by the *ι*, being contracted into *ᾶ*, *ῆ*, and *ῇ*, *ῆ*.

**556.**—The following are all the concurrences of vowels which these verbs admit, together with the modes of contraction. Where they lack the accent it is of course thrown back, by the *recessive* law of verbal accent (the ultimate being short), to a previous syllable:—

**557.**—Verbs in *-áw*.

<i>-áw</i> ,	<i>-αε</i> ,	<i>-áo</i> ,	<i>-άη</i> ,	<i>-άει</i> ,	<i>-άη</i> ,	<i>-áoι</i> ,	<i>-άου</i> ,
contr. <i>-ῶ</i> ,	<i>-α</i> ,	<i>-ῶ</i> ,	<i>-ᾶ</i> ,	<i>-ᾶ</i> ,	<i>-ᾶ</i> ,	<i>-ῶι</i> ,	<i>-ῶ</i> .

**558.**—Verbs in *-éw*.

<i>-éw</i> ,	<i>-εε</i> ,	<i>-έω</i> ,	<i>-έη</i> ,	<i>-έει</i> ,	<i>-έη</i> ,	<i>-έοι</i> ,	<i>-έου</i> ,
contr. <i>-Ί</i> ,	<i>-ει</i> ,	<i>-οῦ</i> ,	<i>-ῆ</i> ,	<i>-εῖ</i> ,	<i>-ῆ</i> ,	<i>-οῖ</i> ,	<i>-οῦ</i> .

559.—Verbs in *óω*.

-*όω*, -*οε*, -*όο*, -*όη*, -*όει*, -*όη*, -*όοι*, -*όου*,  
 contr. -*ώ*, -*ου*, -*ού*, { -*ω*, } -*οι*, -*οι*, -*οι*, -*ού*.

*Obs.* 1. **Dissyllables** in *έω* contract only *εε* and *εει*; thus, *πλεε*, *πλέειν*, *πλέετε*, &c., are usually contracted into *πλεῖ*, *πλεῖν*, *πλεῖτε*, &c., but *πλέω*, *πλέομεν*, *πλέονσι*, &c., appear in their full form instead of being contracted into *πλώ*, *πλοῦμεν*, *πλοῦσι*, &c.

*Exc.* *Δέω*, to bind, makes *δοῦν* and *δοῦμαι*, while the impersonal participle *δέον* (*being required*), from *δέω*, *want, need*, appears uncontracted.

*Obs.* 2. Several verbs in *άω* contract *αε* into *η*, and *άει* into *ῆ*. These are the four frequently recurring verbs, *ζάω*, *live*; *πεινάω*, *hunger*; *διψάω*, *thirst*, and *χράομαι*, *use*; and the three rarer verbs, *κνάω*, *σμάω*, *ψάω*. Thus we have

Indic. ζάω,	ζάεις,	ζάει, ζάετον, ἔζαες.	Inf. ζάειν.
contr. ζώ,	ζῆς (not ζᾶς),	ζῆ, ζῆτον, ἔζης.	“ ζῆν.
So χράομαι, χράῃ,		χράεται.	Inf. χράεσθαι, &c.
contr. χρῶμαι, χρῶ,		χρῶται.	“ χρῶσθαι.

To the above we may add the subj. of verbs in *μι*; as,

ιστάῃ,	ιστάεσθον,
ιστῆ,	ιστῆσθον.

And analogous, perhaps, is the liquid aorist *ἔφηνα*, *ἔσφηλα*, from *φαν*, *ἔφαν*, *ἔφαενα*, *ἔφηνα*, *σφαλ*, *ἔσφαλ*, *ἔσφάελα*, *ἔσφηλα*.

*Rem.* The Ionic dialect is much less inclined to contractions than the stronger and sterner Attic. In the latter these verbs generally undergo the regular contractions; in the former they are commonly omitted.

## 560.—Doric and Ionic Forms.

*Obs.* 3. The Doric dialect commonly inclines to the broad *α*, which it substitutes for *η*. In verbs, however, it employs *η*, without *ι* subscript, in contracting *αει*

and εει; as, ὀρήν, for ὀρᾶν; κοσμήν, for κοσμεῖν. Also, αε they usually contracted into η; as, τολμήτε, for τολμάετε.

The *Ionic* dialect often converts α, in verbs in αω, into ε; as, ὀρέω, ὀρέομεν, for ὀράω, ὀράομεν; χρέεται for χράεται.

### 561.—Homeric Form.

*Obs.* 4. The *Epic* writers, on account of the metre, often insert the kindred long or short vowel before the contracted vowel; as, ὀράειν, contr. ὀρᾶν, Poet. ὀράαν; ὀράω, contr. ὀρῶ, Poet. ὀρώω. Participle fem. ἡβᾶουσα, contr. ἡβῶσα, Poet. ἡβῶωσα, &c. This, from its frequent occurrence in Homer, is sometimes called the *Homeric form*.

## EXPLANATION OF THE FOLLOWING TABLE.

**562.**—The tense-root in the subjunctive (being the same as in the indicative, but without the augment), is to be prefixed to the “*terminations*” in the optative, imperative, infinitive, and participles.

**563.**—Whenever the accent (‘) falls on the *termination*, it is marked in the following table in its proper place. Otherwise its place will be on the *antepenultimate* syllable, if the ultimate is short, or, if long, on the *penult*; as, τέτυφα, τετύφω, &c.

**564.**—In the *perfect* and *pluperfect* passive, the characteristic π in all the moods is placed before the termination, to show the euphonic changes occasioned by their concurrence. The rules for these changes must be carefully observed.

**565.**—The numbers to be found in the following table refer to the numbered paragraphs of this work.

N. B. By inspection of the table, it will be seen that the terminations of the subjunctive mood are the same in all the tenses, and those of the optative and imperative are nearly the same in all, except in the first aorist. Attention to this will greatly facilitate the learning of the verb.

Nov. 2, 1893.

## 566.—TABLE OF THE ACTIVE VOICE.

INDICATIVE.					SUBJUNCTIVE.				
Tense-root.		Terminations.			T-root.		Terminations.		
		1.	2.	3.		1.	2.	3.	
Pres. S.	τύπτ	-ω,	-εις,	-ει,	τύπτ	-ω,	-ης,	-η,	
	D.		-ετον,	-ετον,			-ητον,	-ητον,	
	P.	-ομεν,	-ετε,	-ουσι.			-ωμεν,	-ητε,	-ωσι.
Imp. S.	ἐ-τυπ	-ον,	-ες,	-ε,					
	D.		-ετον,	-έτην,					
	P.	-ομεν,	-ετε,	-ον.					
Fut. S.	τύψ	-ω,	-εις,	-ει,	τύψ				
	D.		-ετον,	-ετον,			Wanting.		
	P.	-ομεν,	-ετε,	-ουσι.					
1 Aor. S.	ἐ-τυψ	-α,	-ας,	-ε,	τύψ	-ω,	-ης,	-η,	
	D.		-ατον,	-άτην,			-ητον,	-ητον,	
	P.	-αμεν,	-ατε,	-αν.			-ωμεν,	-ητε,	-ωσι.
2 Aor. S.	ἐ-τυπ	-ον,	-ες,	-ε, <sup>574</sup>	τύπ	-ω,	-ης,	-η,	
	D.		-ετον,	-έτην,			-ητον,	-ητον,	
	P.	-ομεν,	-ετε,	-ον.			-ωμεν,	-ητε,	-ωσι.
Perf. S.	τέ-τυφ	-α,	-ας,	-ε,	τε-τύφ	-ω,	-ης,	-η, <sup>587</sup>	
	D.		-ατον,	-ατος,			-ητον,	-ητον,	
	P.	-αμεν,	-ατε,	-ασι.			-ωμεν,	-ητε,	-ωσι.
Plup. S.	ἐ-τε-τύφ	-ειν,	-εις,	-ει,					
	D.		-ειτον,	-είτην,					
	P.	-ειμεν,	-ειτε,	-εισαν.					
2 Perf. S.	τέ-τυπ	-α,	-ας,	-ε,	τε-τύπ	-ω,	-ης,	-η,	
	D.		-ατον,	-ατον,			-ητον,	-ητον,	
	P.	-αμεν,	-ατε,	-ασι.			-ωμεν,	-ητε,	-ωσι.
2 Plup. S.	ἐ-τε-τύπ	-ειν,	-εις,	-ει,					
	D.		-ειτον,	-είτην,					
	P.	-ειμεν,	-ειτε,	-εισαν.					

TABLE OF THE ACTIVE VOICE—*Continued*

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
<i>Terminations.</i>			<i>Terminations.</i>		<i>Term.</i>	<i>Terminations.</i>		
1.	2.	3.	2.	3.		M.	F.	N.
-οιμι, <sup>871</sup>	-οις, <sup>871</sup>	-οι,	-ε, <sup>871</sup>	-έτω,	-ειν. <sup>874</sup>	N. -ων,	-ουσα,	-ον,
-οιτον, <sup>871</sup>	-οίτην,		-ετον, <sup>871</sup>	-έτων,		G. -οντος, <sup>871</sup>	-ούσης,	-οντος,
-οιμεν, <sup>871</sup>	-οιτε, <sup>871</sup>	-οιεν.	-ετε, <sup>871</sup>	-έτωσαν, <sup>871</sup>		D. -οντι, <sup>871</sup>	-ούσθ,	-οντι, &c.
-οιμι, <sup>871</sup>	-οις, <sup>871</sup>	-οι,	Wanting.		-ειν.	N. -ων,	-ουσα,	-ον,
-οιτον, <sup>871</sup>	-οίτην,					G. -οντος, <sup>871</sup>	-ούσης,	-οντος,
-οιμεν, <sup>871</sup>	-οιτε, <sup>871</sup>	-οιεν.				D. -οντι, <sup>871</sup>	-ούσθ,	-οντι, &c.
-αιμι, <sup>871</sup>	-αις, <sup>871</sup>	-αι, <sup>871</sup>	-οι, <sup>871</sup>	-άτω,	-αι.	N. -ας,	-ασα,	-αν,
-αιτον, <sup>871</sup>	-αίτην,		-ατον, <sup>871</sup>	-άτων,		G. -αντος, <sup>871</sup>	-άσης,	-αντος,
-αιμεν, <sup>871</sup>	-αιτε, <sup>871</sup>	-αιεν.	-ατε, <sup>871</sup>	-άτωσαν.		D. -αντι, <sup>871</sup>	-άσθ,	-αντι, &c.
-οιμι, <sup>871</sup>	-οις, <sup>871</sup>	-οι,	-ε, <sup>871</sup>	-έτω,	-ειν.	N. -ων,	-ούσα,	-όν,
-οιτον, <sup>871</sup>	-οίτην,		-ετον, <sup>871</sup>	-έτων,		G. -όντος, <sup>871</sup>	-ούσης,	-όντος,
-οιμεν, <sup>871</sup>	-οιτε, <sup>871</sup>	-οιεν.	-ετε, <sup>871</sup>	-έτωσαν.		D. -όντι, <sup>871</sup>	-ούσθ,	-όντι, &c.
-αιμι, <sup>871</sup>	-αις, <sup>871</sup>	-αι, <sup>871</sup>	-ε, <sup>871</sup>	-έτω,	-έναι.	N. -ώς,	-νία,	-ός,
-αιτον, <sup>871</sup>	-αίτην,		-ετον, <sup>871</sup>	-έτων,		G. -ότος, <sup>871</sup>	-νίας,	-ότος,
-αιμεν, <sup>871</sup>	-αιτε, <sup>871</sup>	-αιεν.	-ετε, <sup>871</sup>	-έτωσαν.		D. -ότι, <sup>871</sup>	-νία,	-ότι, &c.
-οιμι, <sup>871</sup>	-οις, <sup>871</sup>	-οι,	-ε, <sup>871</sup>	-έτω,	-έναι.	N. -ώς,	-νία,	-ός,
-οιτον, <sup>871</sup>	-οίτην,		-ετον, <sup>871</sup>	-έτων,		G. -ότος, <sup>871</sup>	-νίας,	-ότος,
-οιμεν, <sup>871</sup>	-οιτε, <sup>871</sup>	-οιεν.	-ετε, <sup>871</sup>	-έτωσαν.		D. -ότι, <sup>871</sup>	-νία,	-ότι, &c.

## 567.—TABLE OF THE MIDDLE VOICE.

INDICATIVE.				SUBJUNCTIVE.			
<i>Tense-root.</i>	<i>Terminations.</i>			<i>T-root.</i>	<i>Terminations.</i>		
	1.	2.	3.		1.	2.	3.
Pres. S. τύπτ	-ομαι,	-ῃ, <sup>561</sup>	-εται,	τύπτ-ωμαι,	-ῃ, <sup>561</sup>	-ῃται,	
D.	-όμεθον,	-εσθον,	-εσθον,	-όμεθον,	-ησθον,	-ησθον,	
P.	-όμεθα,	-εσθε,	-ονται.	-όμεθα,	-ησθε,	-ωνται.	
Imp. S. ἐ-τυπ	-όμεν,	-ου, <sup>561</sup>	-ετο,				
D.	-όμεθον,	-εσθον,	-έσθην,				
P.	-όμεθα,	-εσθε,	-οντο.				
Fut. S. τύψ	-ομαι,	-ῃ, <sup>561</sup>	-εται,	τύψ-	Wanting.		
D.	-όμεθον,	-εσθον,	-εσθον,				
P.	-όμεθα,	-εσθε,	-ονται.				
1 Aor. S. ἐ-τυψ	-άμεν,	-ω, <sup>561</sup>	-ατο,	τύψ-ωμαι,	-ῃ, <sup>561</sup>	-ῃται,	
D.	-άμεθον,	-ασθον,	-άσθην,	-άμεθον,	-ησθον,	-ησθον,	
P.	-άμεθα,	-ασθε,	-αντο.	-άμεθα,	-ησθε,	-ωνται.	
2 Aor. S. ἐ-τυπ	-όμεν,	-ου, <sup>561</sup>	-ετο,	τύπ-ωμαι,	-ῃ, <sup>561</sup>	-ῃται,	
D.	-όμεθον,	-εσθον,	-έσθην,	-άμεθον,	-ῃσθον,	-ῃσθον,	
P.	-όμεθα,	-εσθε,	-οντο.	-άμεθα,	-ῃσθε,	-ωνται.	
Perf. S. τέ-τυ	-μμαι,	-ψαι,	-πται, <sup>562</sup>	τέ-τυ-μμένος ὦ,	ῆς,	ῆ, <sup>562</sup>	
D.	-μμεθον,	-φθον,	-φθον,	-μμένω	—,	ῆτον, ῆτον,	
P.	-μμεθα,	-φθε,	-μμένοι εἰσί. <sup>562</sup>	-μμένοντες ὦμεν,	ῆτε,	ὦσι.	
Plup. S. ἐ-τε-τύ	-μμεν,	-ψο,	-πτο,				
D.	-μμεθον,	-φθον,	-φθην,				
P.	-μμεθα,	-φθε,	-μμένοι ἦσαν. <sup>562</sup>				
P. P. F. S. τε-τύψ	-ομαι,	-ῃ,	-εται,	τε-τυψ-	Wanting.		
D.	-όμεθον,	-εσθον,	-εσθον,				
P.	-όμεθα,	-εσθε,	-ονται.				

TABLE OF THE MIDDLE VOICE—Continued

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.	
<i>Terminations.</i>			<i>Terminations.</i>		<i>Term</i>	<i>Terminations.</i>	
1.	2.	3.	2.	3.		M.	F. N.
-οίμην, -οίμεθον, -οίμεθα,	-οις, <sup>591</sup> -οισθον, -οισθε,	-οιτο, -οίστην, -οιντο.	-ου, <sup>591</sup> -εσθον, -εσθε,	-έσθω, -έσθων, -έσθωσαν. <sup>592</sup>	-εσθαί.	N. -όμενος, -η, -ον, G. -όμενου, -ης, -ου, D. -ομένω, -η, -ω.	
-οίμην, -οίμεθον, -οίμεθα,	-ου, <sup>591</sup> -οισθον, -οισθε,	-οιτο, -οίστην, -οιντο.	Wanting.		-εσθαί.	N. -όμενος, -η, -ον, G. -όμενου, -ης, -ου, D. -ομένω, -η, -ω.	
-αίμην, -αίμεθον, -αίμεθα,	-αις, <sup>591</sup> -αισθον, -αισθε,	-αιτο, -αίστην, -αιντο.	-αι, -ασθον, -ασθε,	-ίσθω, -ίσθων, -ίσθωσαν.	-ασθαί.	N. -άμενος, -η, -ον, G. -άμενου, -ης, -ου, D. -αμένω, -η, -ω.	
-οίμην, -οίμεθον, -οίμεθα,	-οις, <sup>591</sup> -οισθον, -οισθε,	-οιτο, -οίστην, -οιντο.	-ου, <sup>591</sup> -εσθον, -εσθε,	-έσθω, -έσθων, -έσθωσαν.	-έσθαί.	N. -όμενος, -η, -ον, G. -όμενου, -ης, -ου, D. -ομένω, -η, -ω.	
-μμένος ειην, -μμένα —, -μμένοι ειημεν, ειητε, ειησαν.	-ειης, -ειητον, -ειησε,	-ειη, <sup>590</sup> -ειήτην, -ειησαν.	-ψο, -φθον, -φθε,	-φθω, -φθων, -φθωσαν.	-φθαί.	N. -μμένος, -η, -ον, G. -μμένου, -ης, -ου, D. -μμένω, -η, -ω.	
-οίμην, -οίμεθον, -οίμεθα,	-οις, <sup>591</sup> -οισθον, -οισθε,	-οιτο, -οίστην, -οιντο.	Wanting.		-εσθαί.	N. -όμενος, -η, -ον, G. -όμενου, -ης, -ου, D. -ομένω, -η, -ω.	



## 568.—TABLE OF THE PASSIVE VOICE.

INDICATIVE.					SUBJUNCTIVE.							
Tense-root.		Terminations.			T-root.		Terminations.					
		1.	2.	3.			1.	2.	3.			
Pres. S.	τύπτ	-ομαι,	-ῃ, <sup>561</sup>	-εται,	τύπτ	-ωμαι,	-ῃ, <sup>561</sup>	-ῃται,	-όμεθον, -ῃσθον, -ῃσθον,			
	D.	-όμεθον,	-εσθον,	-εσθον,		-όμεθον,	-ῃσθον,	-ῃσθον,				
	P.	-όμεθα,	-εσθε,	-ονται.		-όμεθα,	-ῃσθε,	-ωνται.				
Imp. S.	ἐ-τυπτ	-όμεν,	-ου, <sup>561</sup>	-ετο,								
	D.	-όμεθον,	-εσθον,	-έσθην,								
	P.	-όμεθα,	-εσθε,	-οντο.								
1 Fut. S.	τυφθήσ	-ομαι,	-ῃ, <sup>561</sup>	-εται,	τυφθήσ	Wanting.						
	D.	-όμεθον,	-εσθον,	-εσθον,								
	P.	-όμεθα,	-εσθε,	-ονται.								
2 Fut. S.	τυπήσ	-ομαι,	-ῃ, <sup>561</sup>	-εται,	τυπήσ	Wanting.						
	D.	-όμεθον,	-εσθον,	-εσθον,								
	P.	-όμεθα,	-εσθε,	-ονται.								
1 Aor. S.	ἐ-τύφθ	-ην,	-ῃς,	-ῃ,	τυφθ-ῶ,		-ῃς,	-ῃ,	-ῃτον,			
	D.	-ῃτον,	-ῃτην,							-ῃτον,	-ῃτην,	
	P.	-ῃμεν,	-ῃτε,	-ῃσαν.						-ῃμεν,	-ῃτε,	-ῶσι.
2 Aor. S.	ἐ-τίπ	-ην,	-ῃς,	-ῃ,	τυπ -ῶ,		-ῃς,	-ῃ,	-ῃτον,			
	D.	-ῃτον,	-ῃτην,							-ῃτον,	-ῃτην,	
	P.	-ῃμεν,	-ῃτε,	-ῃσαν,						-ῃμεν,	-ῃτε,	-ῶσι.
Perf. S.	τε-τύ	-μμαι,	-ψαι,	-πται, <sup>562</sup>	τε-τυ-μμένος ὦ		ῃς, ῃ, <sup>560</sup>		ῃτον, ῃτην,			
	D.	-μμεθον,	-φθον,	-φθον,						-μμένω	—	ῃτον, ῃτην,
	P.	-μμεθα,	-φθε,	-μμένοι εἰσί. <sup>558</sup>						-μμένοι ὦμεν,	ῃτε,	ῶσι.
Plup. S.	ἐ-τε-τύ	-μμεν,	-ψο,	-πτο,								
	D.	-μμεθον,	-φθον,	-φθην,								
	P.	-μμεθα,	-φθε,	-μμένοι ἦσαν <sup>558</sup>								
P. P. F. S.	τε-τίψ	-ομαι,	-ῃ, <sup>561</sup>	-εται,	τε-τυψ-	Wanting.						
	D.	-όμεθον,	-εσθον,	-εσθον,								
	P.	-όμεθα,	-εσθε,	-ονται.								

TABLE OF THE PASSIVE VOICE—Continued.

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
Terminations.			Terminations.		Term.	Terminations.		
1.	2.	3.	2.	3.		M.	F.	N.
οίμην, οίμεθον, οίμεθα,	-οιο, <sup>501</sup> -οισθον, -οισθε,	-οιτο, -οίσθην, -οιντο.	-ου, -εσθον, -εσθε,	-έσθω, -έσθων, -έσθωσαν. <sup>592</sup>	-εσθαι.		N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -ω.	
οίμην, οίμεθον, οίμεθα,	-οιο, <sup>501</sup> -οισθον, -οισθε,	-οιτο, -οίσθην, -οιντο.	Wanting.		-εσθαι.		N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -ω.	
οίμην, οίμεθον, οίμεθα,	-οιο, <sup>501</sup> -οισθον, -οισθε,	-οιτο, -οίσθην, -οιντο.	Wanting.		-εσθαι.		N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -ω.	
είην, είημεν,	-είης, -είητε,	-είη, -είησαν.	-ητι, -ητε,	-ήτω, -ήτωσαν.	-ήναι.		N. -είς, -είσα, -έν, G. -έντος, -είσης, -έντος, D. -έντι, -είση, -έντι.	
είην, είημεν,	-είης, -είητε,	-είη, -είησαν.	-ητι, -ητε,	-ήτω, -ήτωσαν.	-ήναι.		N. -είς, -είσα, -έν, G. -έντος, -είσης, -έντος, D. -έντι, -είση, -έντι.	
μμένος είην, μμένω —, μμένοι είημεν,	-είης, -είητον, -είητε,	-είη, <sup>500</sup> -είητην, -είησαν.	-ψο, -φθον, -φθε,	-φθω, -φθων, -φθωσαν.	-φθαι.		N. -μμένος, -η, -ον, G. -μμένου, -ης, -ου, D. -μμένω, -η, -ω.	
οίμην, οίμεθον, οίμεθα,	-οιο, -οισθον, -οισθε,	-οιτο, -οίσθην, -οιντο.	Wanting.		-εσθαι.		N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -ω.	

## 569.—CONTRACT VERBS.—Active.

Present.		τιμ-		φιλ-		δηλ-	
Ind.	S.	αω	-ῶ	έω	-ῶ	όω	-ῶ
		άεις	-ῆς	έεις	-εις	όεις	-οίς
		άει	-ῇ	έει	-εῖ	όει	-οῖ
	D.	άετον	-άτον	έετον	-εῖτον	όετον	-ούτον
		άετον	-άτον	έετον	-εῖτον	όετον	-ούτον
	P.	άομεν	-όμεν	έομεν	-οῦμεν	όομεν	-οῦμεν
Subj.		άετε	-άτε	έετε	-εῖτε	όετε	-οῦτε
		άουσι	-ώσι	έουσι	-οῦσι	όουσι	-οῦσι
	S.	άω	-ῶ	έω	-ῶ	όω	-ῶ
		άῃς	-ῆς	έῃς	-ῆς	όῃς	-οίς
		άῃ	-ῇ	έῃ	-ῇ	όῃ	-οῖ
	D.	άῃτον	-άτον	έῃτον	-ῆτον	όῃτον	-ώτον
Opt.		άῃτον	-άτον	έῃτον	-ῆτον	όῃτον	-ώτον
	P.	άομεν	-όμεν	έομεν	-όμεν	όομεν	-όμεν
		άῃτε	-άτε	έῃτε	-ῆτε	όῃτε	-ώτε
		άωσι	-ώσι	έωσι	-ώσι	όωσι	-ώσι
	S.	άοιμι	-οῖμι	έοιμι	-οῖμι	όοιμι	-οῖμι
		άοις	-οῖς	έοις	-οῖς	όοις	-οῖς
Imp.		άοι	-οῖ	έοι	-οῖ	όοι	-οῖ
	D.	άοιτον	-οῖτον	έοιτον	-οῖτον	όοιτον	-οῖτον
		αοίτην	-οῖτην	εοίτην	-οῖτην	οοίτην	-οῖτην
	P.	άοιμεν	-οῖμεν	έοιμεν	-οῖμεν	όοιμεν	-οῖμεν
		άοιτε	-οῖτε	έοιτε	-οῖτε	όοιτε	-οῖτε
		άοιεν	-οῖεν	έοιεν	-οῖεν	όοιεν	-οῖεν
Inf.	S.	αε	-α	εε	-ει	οε	-ου
		αέτω	-άτω	εέτω	-εῖτω	οέτω	-ούτω
	D.	άετον	-άτον	έετον	-εῖτον	όετον	-ούτον
		αέτων	-άτων	εέτων	-εῖτων	οέτων	-ούτων
	P.	άετε	-άτε	έετε	-εῖτε	όετε	-οῦτε
		αέτωσαν	-άτωσαν	εέτωσαν	-εῖτωσαν	οέτωσαν	-ούτωσαν
Part.		άειν	-ᾶν	έειν	-εῖν	όειν	-οῖν
	M.	άων	-ῶν	έων	-ῶν	όων	-ῶν
	F.	άουσα	-ῶσα	έουσα	-οῦσα	όουσα	-οῦσα
		άον	-ῶν	έον	-οῖν	όον	-οῖν
	N.	άον	-ῶν	έον	-οῖν	όον	-οῖν
Imperf.		ετιμ-		εφιλ-		εδηλ-	
Ind.	S.	αον	-ων	εον	-ονν	οον	-ουν
		αες	-ας	εες	-εις	οες	-ους
		αε	-α	εε	-ει	οε	-ου
	D.	άετον	-άτον	έετον	-εῖτον	όετον	-ούτον
		αέτην	-άτην	εέτην	-εῖτην	οέτην	-ούτην
	P.	άομεν	-όμεν	έομεν	-οῦμεν	όομεν	-οῦμεν
Imp.		άετε	-άτε	έετε	-εῖτε	όετε	-οῦτε
		αον	-ων	εον	-ονν	οον	-ουν

## CONTRACT VERBS.—Middle and Passive.

τιμ-		φιλ-		δηλ-	
ἀομαι	-ώμαι	ἐομαι	-οῦμαι	οομαι	-οῦμαι
ἀη	-ᾷ	ἐη	-ῆ	ὀη	-οῖ
ἀεται	-ᾶται	ἐεται	-εῖται	ὀεται	-οῦται
ἀόμεθον	-ώμεθον	ἐόμεθον	-οῦμεθον	ὀόμεθον	-οῦμεθον
ἀεσθον	-ᾷσθον	ἐεσθον	-εῖσθον	ὀεσθον	-οῦσθον
ἀεσθον	-ᾷσθον	ἐεσθον	-εῖσθον	ὀεσθον	-οῦσθον
ἀόμεθαι	-ώμεθα	ἐόμεθα	-οῦμεθα	ὀόμεθα	-οῦμεθα
ἀεσθε	-ᾷσθε	ἐεσθε	-εῖσθε	ὀεσθε	-οῦσθε
ἄονται	-ῶνται	ἐονται	-οῦνται	ὀονται	-οῦνται
ἄωμαι	-ᾷμαι	ἐωμαι	-ῶμαι	ὀωμαι	-ᾷμαι
ἄη	-ᾷ	ἐη	-ῆ	ὀη	-οῖ
ἄηται	-ᾶται	ἐηται	-ῆται	ὀηται	-ᾶται
ἄόμεθον	-ώμεθον	ἐόμεθον	-οῦμεθον	ὀόμεθον	-οῦμεθον
ἄεσθον	-ᾷσθον	ἐεσθον	-ῆσθον	ὀεσθον	-ᾷσθον
ἄεσθον	-ᾷσθον	ἐεσθον	-ῆσθον	ὀεσθον	-ᾷσθον
ἄόμεθα	-ώμεθα	ἐόμεθα	-ῶμεθα	ὀόμεθα	-ᾷμεθα
ἄεσθε	-ᾷσθε	ἐεσθε	-ῆσθε	ὀεσθε	-ᾷσθε
ἄονται	-ῶνται	ἐονται	-ῶνται	ὀονται	-ᾷνται
ἀοίμην	-ᾷμην	εοίμην	-οίμην	οοίμην	-οίμην
ἄοιο	-ᾷο	ἐοιο	-οιο	ὀοιο	-οῖο
ἄοιτο	-ᾷτο	ἐοιτο	-οῖτο	ὀοιτο	-οῖτο
ἀόμεθον	-ώμεθον	ἐόμεθον	-οῦμεθον	ὀόμεθον	-οῦμεθον
ἀοισθον	-ᾷσθον	ἐοισθον	-οῖσθον	ὀοισθον	-οῖσθον
ἀοίσθην	-ᾷσθην	ἐοίσθην	-οῖσθην	ὀοίσθην	-οῖσθην
ἀοίμεθα	-ᾷμεθα	ἐοίμεθα	-οῖμεθα	ὀοίμεθα	-οῖμεθα
ἀοισθε	-ᾷσθε	ἐοισθε	-οῖσθε	ὀοισθε	-οῖσθε
ἄοιντο	-ᾷντο	ἐοίντο	-οῖντο	ὀοίντο	-οῖντο
ἄου	-ᾷ	ἐου	-οῦ	ὀου	-οῦ
ἀέσθω	-ᾷσθω	ἐέσθω	-εῖσθω	ὀέσθω	-οῦσθω
ἀεσθον	-ᾷσθον	ἐεσθον	-εῖσθον	ὀεσθον	-οῦσθον
ἀέσθων	-ᾷσθων	ἐέσθων	-εῖσθων	ὀέσθων	-οῖσθων
ἀεσθε	-ᾷσθε	ἐεσθε	-εῖσθε	ὀεσθε	-οῦσθε
ἀέσθωσαν	-ᾷσθωσαν	ἐέσθωσαν	-εῖσθωσαν	ὀέσθωσαν	-οῖσθωσαν
ἀεσθαι	-ᾷσθαι	ἐεσθαι	-εῖσθαι	ὀεσθαι	-οῦσθαι
ἀόμενος	-ώμενος	ἐόμενος	-οῦμενος	ὀόμενος	-οῦμενος
ἀομένη	-ᾷμένη	ἐομένη	-οῖμένη	ὀομένη	-οῖμένη
ἀόμενον	-ᾷμενον	ἐόμενον	-οῖμενον	ὀομενον	-οῖμενον
ἔτιμ-		ἔφιλ-		ἔδηλ-	
ἀόμην	-ᾷμην	ἐόμην	-οῦμην	οόμην	-οῦμην
ἄου	-ᾷ	ἐου	-οῦ	ὀου	-οῦ
ἄετο	-ᾷτο	ἐετο	-εῖτο	ὀετο	-οῦτο
ἀόμεθον	-ώμεθον	ἐόμεθον	-οῦμεθον	ὀόμεθον	-οῦμεθον
ἀεσθον	-ᾷσθον	ἐεσθον	-εῖσθον	ὀεσθον	-οῖσθον
ἀέσθην	-ᾷσθην	ἐέσθην	-εῖσθην	ὀέσθην	-οῖσθην
ἀόμεθα	-ᾷμεθα	ἐόμεθα	-οῖμεθα	ὀόμεθα	-οῖμεθα
ἀεσθε	-ᾷσθε	ἐεσθε	-εῖσθε	ὀεσθε	-οῖσθε
ἄοντο	-ᾷντο	ἐόντο	-οῦντο	ὀόντο	-οῦντο

## OBSERVATIONS ON THE THREE VOICES.

570.—The following observations will point out more particularly, certain *special forms* which frequently occur, and require explanation. Further information respecting these and other changes will be found in the table of *dialects* which follows. See 603.

## Active Voice.

## OPTATIVE.

571.—In the *optative mood*, instead of the usual terminations, *-οιμι, -οις, -οι, &c.*, the *Attic dialect* has the following:—

SINGULAR.	DUAL.	PLURAL.
-οίην, -οίης, -οίη;	-οίητον, -οίητην;	-οίημεν, -οίητε, -οίησαν.

This form is also used by Ionic and Doric writers.

572.—In the optative of the first aorist active, instead of the common termination *-αιμι, -αις, -αι, &c.*, the *Æolic* has as follows:—

SINGULAR.	DUAL.	PLURAL.
-εἶα, -εἶας, -εἶς;	-εἶατον, -εἶατην;	-εἶαμεν, -εἶατε, -εἶαν.

The Attics, as well as the Ionians and Dorians, use this form in the second and third persons singular, and in the third person plural.

## IMPERATIVE.

573.—In the third person plural of the *imperative* in *Attic* writers, the termination *όντων* is more common

than ἔτρωσαν; thus, in the present, τυπτόντων for τυπτέτωσαν. For other varieties, see Table of Dialects, 603, 604. This form is also met with in Doric writers.

## INFINITIVE.

574.—The *infinitive*, in the ancient dialects, ended in ἐμεναι and ἐναι. It was changed, in the *Ionic*, into εμεν; and afterwards, the μ being rejected, was contracted by the Attics into ειν.

## IMPERFECT AND AORISTS.

575.—The *Æolians* and *Dorians* use a peculiar form of the *imperfect* and *first* and *second aorists*, which is made by adding the syllable *ων*, to the usual form of the second person singular, and then inflecting them like the imperfect; thus, instead of ἔτυπτον, -ες, -ε, &c., it makes ἐτύπτεσθ-ων, -ες, -ε, &c.; in the 1 aor. ἐτύψασθ-ων, -ες, -ε, &c., and in the second aorist ἐτύπεσθ-ων, -ες, -ε, &c. The same tenses in the middle voice, and the imperfect, in the passive, make ἐτυπτεσθ-όμεν, ἐτυψασθ-όμεν, &c.

*Obs.* 1. In *pure* verbs, the final vowel of the root takes the place of the connecting vowel in these forms; as, ποιε-, ἐποιέσθων, τιθε-, ἐτίθεσθων.

*Obs.* 2. This form is used only in the *indicative mood*; it usually rejects the augment, and is scarcely to be found, except in the singular number and third person plural. It is used only to express *repeated* action.

## FUTURE, ACTIVE AND MIDDLE.

The *future* in the dialects has the following varieties:—

576.—From futures in *άσω*, *ίσω*, from *άζω*, *ιζω* (root *ad*, *δ*), the Attics often drop *σ*, and then contract; as, βιβάζω,

βιβά(σ)ω, βιβῶ; or inflect the form as if contracted, κομίζω, κομίσω, κομιῶ, εἶς, εἶ, &c.

**577.**—Futures in έσω from έω regularly drop the σ; as, τελέω, τελέε(σ)ω, τελῶ. So, ἐλά(σ)ω, ἐλάω, ἐλῶ (ἐλαύνω, root ἐλᾶω), and δμύσσομαι, δμυῶμαι (δμυυμι).

**578.**—Attic Futures in ῶ are inflected like contract verbs in έω (541 or 569); thus, -ιῶ, -ιείς, -ιεῖ; εἰτῶν, &c.

**579.**—Σ is sometimes omitted from the future active and middle of pure verbs, especially among the poets, even when σω is preceded by a long vowel or diphthong; as, present χέω, future χεύσω, or χεύω.

**580.**—For σω, the Doric termination is ξω; as, γελάξω, for γελάσω.

**581.**—Verbs in μω, νω, have the future Ionic in έω uncontracted (see 601); as, νεμέω for νεμῶ; μενέω for μενῶ.

**582.**—Verbs in ρω, in Homer, commonly insert σ; as, ὄρσω for ὀρῶ, *I will excite*; sometimes also verbs in λω; as, ἔλσω from ἔλω; κέλσω from κέλλω.

**583.**—In some *mute*, and more especially, *liquid roots*, a future is formed sometimes as from a *pure* root; as, δοκῆσω (late) for δόξω (root δοκ), and βαλλήσω and χαιρήσω from βάλλω and χαίρω (as if from βάλλε and χαιρε). So, τυπτῆσω for τύφω.

#### PERFECT INDICATIVE.

**584.**—Some verbs suffer a *syncope* in the *perfect*; thus,

καλέω	<i>I call</i>	καλέσω	κεκάληκα	κέκληκα
-------	---------------	--------	----------	---------

In like manner

δεδάμηκα	δέδμηκα
κεκάμηκα	κέκμηκα, &c.

**585.**—*Pure* roots, besides the perfect in *ηκα*, make some perfect forms without the connecting vowel; as, *βάω* (*βαίνω*), perfect *βέβηκα*, but also *βέβα-α*, *βεβη-αμεν*, *βέβᾱμεν*, participle *βεβαώς*, *βεβώς*; *τλάω*, perfect *τέτληκα*, but also *τέτλαα*, *τετλά-αμεν*, *τέτλᾱμεν*, *τετλάναι*.

**586.**—Of the vowels thus brought together, the latter is sometimes rejected; as,

<i>βεβήκαμεν</i>	<i>βεβάαμεν</i>	by syncope <i>βέβαμεν</i>
<i>τετληχέναι</i>	<i>τετλαέναι</i>	by syncope <i>τετλάναι</i>

#### PERFECT SUBJUNCTIVE, &c.

**587.**—The *subjunctive* and *optative* of the *perfect* are sometimes made by a periphrasis of the perfect participle and the verb *εἰμί*, *I am*; thus, subjunctive *τετυφώς ᾧ*, *ῥις*, *ῆ*; *τετυφότε ἦτον*, &c.; optative *τετυφώς εἶην*, *εἶης*, *εἶη*. And sometimes the indicative for a perfect future; as, *τετυφώς ἔσομαι*, *I shall have struck*.

#### PERFECT PARTICIPLE.

**588.**—The *participle* makes sometimes a shortened or syncopated form of the perfect; as, *βα*, *βεβηκώς*, but *βεβα-ώς* and *βεβώς*, *ῶσα*, *ῶς*, *ῶτος*, &c.; *θνα*, *τεθνηκώς*, but *τεθνεώς*, *ῶσα*, *ώς*; *στα*, *έστηκώς*, but *έσταώς*, *έστώς*, *ῶσα*, *ώς*.

**589.**—The *Ionics* insert *ε* before *ως*; thus, *έστ-εώς*, *-εῶσα*, *-εώς*, G. *-εῶτος*. The poets sometimes retain in these syncopated forms the ordinary feminine terminations; as, *έστε-ώς*, *-υῖα* (not *ῶσα*).

**590.**—The *perfects* in which these changes most frequently occur are *τέτληκα*, *τέθνηκα*, *βέβηκα*, *έστηκα*;



and in these the regular form is more common in the singular, and the syncopated form in the dual and plural.

### Middle and Passive.

#### SECOND PERSON SINGULAR.

**Read 591.**—The second person singular of the *present indicative* originally ended in *εσαι*. In the Ionic dialect, the *σ* being rejected, it became *εαι*, and was afterwards contracted into *η* (198); sometimes by the Attics into *αι*; and in the same manner, in other moods and tenses. In the subjunctive, *ησαι* became *ηαι*, and then *η*. In the imperative, the indicative imperfect, and second aorist, *εσο* became *εο*, contracted *ου*; and in the first aorist middle *ασο* became *αο*, contracted *ω*. In like manner, in the second person singular of the optative, *οισο* became *οιο*, and, being incapable of contraction, remains in this form.

#### IMPERATIVE, THIRD PERSON PLURAL.

**592.**—In the third person plural of the *imperative*, the Ionic, Doric, and especially the Attic writers, use the termination *ων* instead of *ωσαν*; thus, *τυπτεύδων*, for *τυπτεύδωσαν*. See Table of Dialects, 603.

#### PERFECT AND PLUPERFECT PASSIVE.

**593.**—The terminations of the *perfect and pluperfect passive* cannot be completely represented in any paradigm of a mute verb, because the termination, combining with the final mute of the root, undergoes various *euphonic* changes, causing in these tenses an apparent, but not a real irregularity. For the terminations alone, see 508.

~~594.~~—The terminations preceded by a *labial mute*, as in the paradigm, according to the laws which regulate the combination of consonants, combine with it as there exhibited; viz.,

S. τέτυμμαι (64.)	τέτυφαι (61.)	τέτυπται
D. τετύμμεθον (64.)	τέτυφθον	τέτυφθον (56, 72.)
P. τετύμμεθα (64.)	τέτυφθε	τετυμμένοι εισί

595.—Preceded by a palatal mute, they combine as follows:—

S. λέλεγμαι	λέλεξαι (62.)	λέλεκται (56.)
D. λελέγμεθον	λέλεχθον	λέλεχθον (56, 72.)
P. λελέγμεθα	λέλεχθε	λελεγμένοι εισί

596.—A *lingual mute* before  $\mu$  or a lingual becomes  $\sigma$ , and before  $\sigma$  is dropped; as, πέπειθ-μαι, πέπεισ-μαι, πέπειθ-σαι πέπεισαι, πέπειθ-ται πέπεισται; thus,

S. πέπεισμαι (66.)	πέπεισαι (63.)	πέπεισται
D. πεπεισμεθον	πέπεισθον	πέπεισθον (63.)
P. πεπεισμεθα	πέπεισθε	πεπεισμένοι εισί

597.—*Liquid verbs* in  $\lambda$  or  $\rho$  (as, στελ, φθειρ) add the perfect passive endings without change; as, ἔφθαρ-μαι, ἔσταλ-σαι: except that  $\sigma\theta$  drops  $\sigma$  euphonically; as, ἔσταλ-σθον ἔσταλθον, ἔφθαρσθε ἔφθαρθε. Those in  $\mu$  insert  $\eta$  before the terminations (549, *Exc.*). Dissyllables in εἶνω, ἴνω, ὄνω, reject  $\nu$  (550), and annex the terminations without change.

$N$ , when retained before  $\mu$ , is assimilated; as, φαν, πέφαμ-μαι: or changed into  $\sigma$ ; as, πέφασσαι: and before  $\sigma\theta$  is rejected; as, πέφαν-σθε, πέφασθε: thus inflected:—

S. πέφαμμαι, or	πέφασμαι	πέφασσαι	πέφανται
D. πεφάμμεθον	πεφάσμεθον	πέφανθον	πέφανθον
P. πεφάμμεθα	πεφάσμεθα	πέφανθε	πεφασμένοι εισί

*Note.*—Before the terminations beginning with σθ, -ν sometimes remains, and σ is rejected; as, πέρασθον πέρασθε, &c., for πέρασθον, πέρασθε, &c.

**598.**—In the *perfect and pluperfect*, third plural, of *mute and liquid verbs* (except some dissyllables in είνω, ίνω, ύνω—553) the terminations νται and ντο cannot coalesce with the root; hence the perfect participle with εἰσί and ἦσαν, is substituted; thus, τετυμμένοι (αι) εἰσί, for τέτυπνται; ἡγγεμένοι (αι) εἰσί, for ἡγγέλνται. In pure verbs, this periphrastic form is unnecessary, as the terminations νται and ντο readily unite with the characteristic vowel of the root; as, τιμα, τετίμην-νται; φιλε, ἐπεφίλη-ντο. So with those liquid verbs which drop ν before the terminations of the perfect; as, τεν, ταν, τέτα(ν)-νται; χριν, χέρι(ν)-ται (549).

#### SUBJUNCTIVE AND OPTATIVE OF PERFECT PASSIVE.

**599.**—The *subjunctive* and *optative* are distinguished from the indicative only by the *mood-vowels*. Hence, there being no mood-vowels in the perfect passive, it is necessary, as in the third plural indicative, to resort to the verb εἰμί with the perfect participle τετυμμένος ὦ, εἶην, in the paradigm of the verb (568).

Some *pure* verbs attach the subjunctive and optative terminations directly to the radical vowel; as, πεφίλη-μαι, πεφίλ-ωμαι, πεφιλῆ-μην; (χτα) κεκτῶμαι, κεκτῆ-μην, and κεκτῶ-μην; (μνα) μέμνωμαι, μεμνή-μην, or μεμνώ-μην.

So Homeric forms, μεμνώμεθα, opt. 3 pl. λελύντο (λελυντο), χέριτο, &c.

*Read*

### Ionic and Doric Forms.

**600.**—In the *Ionic* and *Doric* dialects, *ν* before *-ται* and *-το*, in terminations of these tenses in the third person plural, is changed into *α*, so that *νται* becomes *αται*; and *ντο*, *ατο*; thus, *λέλυνται* becomes *λελύαται*; *λέλυντο*, *λελύατο*, &c.

*Obs. 3.* A labial or a palatal mute before *αται* and *ατο*, for *νται* and *ντο*, is changed into its own aspirate; as, *τετόφ-αται*, *λελέχ-αται*, for *τετόπ-νται*, *λελέγ-νται*, &c.

*Obs. 4.* As the periphrastic *τετυμμένοι εισί* is used to avoid the cacophony of the regular termination, *τέτυπνται* (598), the change of *ν* into *α* renders this periphrasis in the indicative unnecessary. Thus, for *τετυμμένοι εισί*, we have *τετόφαται*; for *λελεγμένοι εισί*, *λελέχαται*, &c.

*Obs. 5.* In *lingual* roots, as *δ* or *θ*, the radical consonant is sometimes then restored; as, *σκευάζω* (*σκευαδ*), *Ionic* *έσκευάδαται*; *πληθ*, *Ionic* *πεπλήθαται*, for *πεπλησμένοι εισίν*.

*Obs. 6.* In *pure* verbs, *η* or *ει* before *μαι* is usually changed into *ε* before the *Ionic* *αται* and *ατο*; thus, *πεφίλ-ηται* and *-ηντο* are usually changed into *πεφιλ-έται* and *-έατο*. In like manner, *α* before *αται* and *ατο* is changed into *ε*, to avoid the duplication of the *α*; thus, *ἀναπέτανται*, from *ἀναπετάω*, becomes *ἀναπετέται*.

*Obs. 7.* In like manner, *ν* before the termination *το*, seldom before *ται*, in the indicative and optative of the other tenses, but never in the subjunctive, is changed into *α*; thus, for *τύπνυντο*, we have *τυπτοίατο*; for *γένονιντο*, *γενοίατο*, &c. So also in verbs in *μι*; as, *τιθέαται* for *τίθενται*; *ιστέαται* for *ιστανται*. In these forms, *α* and *ο* before *ν* are usually changed into *ε*; as, *ἐβουλέατο*, for *ἐβούλοντο*, &c.

DIALECTS OF VERBS IN  $\omega$  AND  $\mu$ .

**601.**—A principal difficulty in learning Greek, arises from the variety of *terminations in verbs*, according to the different *dialects*. These can hardly be reduced to any general principles; but a pretty clear idea of them may be formed from the following table. It must be observed, however, that many of the same terminations occur in all the dialects, although that one only is mentioned in which they are most usual. Besides the personal endings, of which this table chiefly consists, the Ionians used to insert a vowel before the last syllable, which the poets often changed into a diphthong; as, subj. 2d aor. active or passive τυπῶ, I. τυπέω, P. τυπέω. So φυγ-εῖν, I. φυγ-έειν; βύ-ωσι, I. βυ-ύωσι; ὕρ-φz, I. ὕρ-άας. But as this does not affect the inflection of the final syllable, it is not noticed in the table. (561, *Obs.* 4.)

**602.**—Those moods and tenses of the middle and the passive voice, which agree in termination with the active, and are not here specified, are subject to similar changes, in the different dialects, with those having the same terminations in the active voice. The same is true respecting the terminations of verbs in  $\mu$ ; so that this table is *general*, applying to the terminations here specified, whether they belong to verbs in  $\omega$  or  $\mu$ . The *dual* is omitted in the table, as it but seldom occurs. For other changes by dialect, see 570–600.

*A Table exhibiting the most usual Dialects of the Terminations of Greek Verbs.*

**603.—Active Voice.**

FINITE MOODS.

SINGULAR.

1 Pers. <i>-ημι</i> ,	Æ. <i>-εμι</i> ; D. <i>-ειμι</i> and (if from <i>άω</i> ) <i>-αμι</i> ; as, <i>τίθ-εμι</i> , for <i>-ημι</i> ; <i>ιστ-αμι</i> , for <i>ιστ-ημι</i> .
<i>-ειν</i> ,	I. <i>-εα</i> , D. A. <i>-η</i> ; as, <i>ἐεχών-η</i> , for <i>-ειν</i> .
<i>-οῖμι</i> ,	A. <i>-οίην</i> , D. <i>-ώην</i> ; as, <i>φιλ-οίην</i> , for <i>-οῖμι</i> .
<i>-ῶμι</i> ,	A. <i>-ώην</i> ; as, <i>τιμ-ώην</i> , for <i>-ῶμι</i> .
<i>-οίην</i> ,	A. <i>-ώην</i> ; as, <i>διδ-ώην</i> , for <i>διδ-οίην</i> ; and so on through all the persons.
2 Pers. <i>-εις</i> ,	D. <i>-ες</i> , Æ. <i>-ης</i> ; as, <i>ἀμέλγ-ες</i> , for <i>-εις</i> .
<i>-ας, -ης</i> ,	A. <i>-ασθα, -ησθα</i> ; as, <i>ἔφ-ησθα</i> , for <i>-ης</i> ; <i>οἶδ-ασθα</i> , contr. <i>οἶσθα</i> , for <i>οἶδας</i> .
<i>-αις</i> ,	Æ. A. <i>-ειας</i> ; as, <i>τύψ-ειας</i> , for <i>-αις</i> .
<i>-ῆς</i> ,	A. D. <i>-ῆς</i> ; as, <i>φοιτ-ῆς</i> , for <i>-ῆς</i> .
3 Pers. <i>-ει</i> ,	D. <i>-ε</i> , Æ. <i>-η</i> ; as, <i>τύπτ-η</i> , for <i>-ει</i> .
{ <i>pres.</i> <i>plup.</i>	A. <i>-η</i> , I. <i>-εε</i> ; as, <i>ἐτετύφ-η</i> , for <i>-ει</i> .
	Æ. A. <i>-εις</i> ; as, <i>τύψ-εις</i> , for <i>-αι</i> .
<i>-αι</i> ,	I. <i>-ησι</i> ; as, <i>τύπτ-ησι</i> , for <i>-η</i> .
<i>-ῆ</i> ,	D. <i>-ῆ, -ῆ</i> ; as, <i>ὄρ-ῆ</i> , for <i>-ῆ</i> .
<i>-ᾶ, -ῃ</i> ,	D. <i>-τι</i> ; as, <i>τίθη-τι</i> , for <i>-σι</i> .
<i>-σι</i> ,	

PLURAL.

1 Pers. <i>-μεν</i> ,	D. <i>-μες</i> ; as, <i>τύπτο-μες</i> , for <i>-μεν</i> ; <i>τυψ-οὔμες</i> or <i>-εὔμες</i> , for <i>-ομεν</i> ; <i>φιλ-εὔμες</i> , for <i>-οὔμεν</i> ; <i>δηλ-οὔμες</i> , for <i>-οὔμεν</i> .
-----------------------	--

- 1 Pers. -ημεν, A. -μεν; as, τύφθει-μεν, for τυφθεί-  
ημεν.
- 2 Pers. -ητε, A. -τε; as, τύφθει-τε, for τυφθεί-  
ητε.
- 3 Pers. -σι, D. -ντι; as, ᾠδήκ-αντι, for -ασι; ἔχ-  
ωντι, for -ωσι; λέγ-οντι, for λέγ-  
ουσι; τελ-εῦντι, for -οῦσι; φιλ-  
οῦντι, for -οῦσι; τίθ-εντι or -ηντι,  
for -εῖσι; δίδ-ωντι, for -οῦσι.
- 3 Pers. -σι, B. into ν; as, τέτυφ-αν, for -ασι.
- ᾱσι, -ῶσι, -εῖσι, I. -έασι, -ύασι, -ξασι; as, δεικν-ύασι,  
for -ῶσι; τιθ-έασι, for -εῖσι.
- οῦσι, I. -εουσι, -όασι, D. -οῖσι; as, διδ-όασι,  
for -οῦσι; φιλέ-οισι, for -ουσι.
- ον, B. -οσαν; as, ἐσχάζ-οσαν, for -ον.
- εσαν, -ησαν, -οσαν, -ωσαν, P. -εν, -αν, -ον, -ων; as, τίθ-  
εν, for -εσαν; ἔθ-ον, for -οσαν;  
ἔγν-ων, for -ωσαν.
- εισαν, A. I. -εσαν; as, εἰλήφ-εσαν, for  
-εισαν.
- ήκασι, -ᾰκασι, Æ. A. -ᾱσι; as, τεθν-ᾱσι, for -ήκασι.
- αιεν, Æ. A. -εσαν; as, τύψ-εσαν, for -αιεν.
1. 2. 3. 3. 3.
- άτωσαν, -εῖτωσαν, -ότωσαν, -οὔτωσαν,  
A. into
1. 2. 3.
- άντων, -όντων, -ούντων; as, τυψ-  
άντων, for -άτωσαν; λεγ-όντων, for  
-έτωσαν; λυπ-ούντων, for -εῖτωσαν.
- δον, contr. -ῶν, } D. I. -εῦν; as, ἡγαπ-εῦν, for -ῶν.
- ζον, contr. -οῦν, }

## INFINITIVE.

-ειν, -έναι,	I. -εμεν, A. D. -έμεναι, -εὔν, Æ. -εν, -ῆν; as, ἐλθ-έμεναι, for -ειν; ἀμέλγ-εν, for -ειν; τίθ-εμεν and -έμεναι, for -έναι.
-αι,	A. D. -έμεναι; as, τυφ-έμεναι, for -αι.
-ᾶν,	A. D. -άμεναι, -ῆν, Æ. -ην, -ης, -αις; as, ζῆν, for ζᾶν. (559, <i>Obs.</i> 2.)
-οὔν,	A. D. -όμεναι, E. -εὔν, -ᾶν, Æ. -οῖς, -οῖν; as, ριγ-ᾶν, for -οὔν.

## PARTICIPLES.

-οὔσα,	D. -οῖσα, -εὔσα; as, ζατ-εὔσα, for ζητ-οὔσα.
-ας, -ασα, -αν,	D. -αις, -αισα, -αιν; as, ρίψ-αις, for -ας, &c.
-ηκ-ώς, } -ακ-ώς, }	-οῖα, -ός, A. -ώς, -ῶσα, -ώς; as, ἐστ-ώς, for -ηκ-ώς (588-590), I. -εώς.
-ώς,	Æ. -ων; as, τετύφ-ων, G. -οντος, for -ώς, -ότος.

## 604.—Middle and Passive.

## FINITE MOODS.

## SINGULAR.

1 Pers. -ομαι,	f.D. -οὔμαι; as, τύφ-ουμαι, for -ομαι.
-οὔμαι,	D. -εὔμαι; as, μαθ-εὔμαι, for -οὔμαι.
-μην	D. -μαν; as, ἐτυπτό-μαν, for -μην.
2 Pers. -η,	A. -ει, I. indic. -εαι, subj. -ηαι; as, βούλ-ει, for -η, &c.
-ου,	I. -εο, D. -εῦ; as, μάχ-εῦ, for -ου.
-ω,	I. -αο; as, ἐλύσ-αο, for -ω.



## PLURAL.

1 Pers. -εθα,	D. -εσθα; as, <i>ἰχθύμ-εσθα</i> , for -εθα.
3 Pers. -νται, -ένοι εἰσί,	I. -αται or -έαται; as, <i>κέαται</i> , for <i>κσίνται</i> ; <i>εἰρύ-αται</i> , for -νται; <i>λελέχ-αται</i> , for -γμένοι εἰσί (600).
-ντο, -ένοι ἦσαν,	I. -ατο or -έατο; as, <i>πυυθοί-ατο</i> , for -οιντο; <i>έγεν-έατο</i> , for -οντο; <i>έστάλ-ατο</i> , for -μένοι ἦσαν (600).
-ησαν,	Æ. -εν; as, <i>δυνηθεῖ-εν</i> , for -ησαν; <i>έτυφθ-εν</i> , for -ησαν.
-ωσαν,	A. I. D. -ων; as, <i>λεξάσθ-ων</i> , for -ωσαν.

## INFINITIVE.

-ῆναι,	D. -ήμεναι, Æ. -ῆμεν; as, <i>λειφθ-ῆμεν</i> , for -ῆναι.
--------	--

## PARTICIPLES.

-ούμενος,	D. Æ. -εύμενος; as, <i>φιλ-εύμενος</i> , for -ούμενος.
-----------	--

CONJUGATION IN *μι*.

605.—Verbs in *μι* are formed from pure roots, as follows:—

606.—The original terminations *μι*, *σι*, *τι* (modified into *μι*, *σ*, *σι*), are attached to the root, without a mood-vowel, and the radical vowel is in the *singular* lengthened; as,

φα	φη-μί	φι-ς	φᾶ-τον
ῖ	εἰ-μί	εἰ-ς	ῖ-σ-τόν

**607.**—Regular verbs from roots in *α, ε, ο*, reduplicate the initial consonant with *ι* in the present and imperfect; thus,

From	θέω	is formed	τί-θῃμι	<i>I place</i>
	δίδω		διδῶμι	<i>I give</i>
But	πλέω	makes	πίμπλημι	<i>I fill</i> (74.)

**608.**—Verbs beginning with a vowel, prefix *ι*, which is called the *improper reduplication*; thus,

From *ἔω* is formed *ἰ-ημι* *I send*.

*Obs.* 1. Also verbs beginning with *στ* or *πτ* prefix rough *ι*; thus,

From	στάω	is formed	ἰ-στημι
	πτάω		ἰ-πτημι

**609.**—The reduplication is not used in verbs in *υμι*, nor in those whose radical primitive has more than two syllables; thus,

From	κλύω	comes	κλύμι	<i>I hear</i>
	ἰσάω		ἴσῃμι	<i>I know</i> .

Likewise some other verbs; as,

φάω                      φημί    *I say, &c.*

*Obs.* 2. Some verbs which begin with a vowel repeat the first syllable, after the manner of the *Attic reduplication* (493); thus, ἄλῃμι and ἀλάλῃμι; ἄχῃμι and ἀνάχῃμι; ὄνῃμι, ὀνόνημι.

*Obs. 3.* Some verbs add  $\nu$  to the root before  $\mu$ , which, after a vowel (in a pure root), doubles the  $\nu$ ; as,

	ROOT.	
$\delta\epsilon\iota\omega$	$\delta\epsilon\iota\chi$	$\delta\epsilon\iota\chi\text{-}\nu\text{-}\mu\iota$
$\tilde{\alpha}\rho\omega$	$\tilde{\alpha}\rho$	$\tilde{\alpha}\rho\text{-}\nu\text{-}\mu\alpha\iota$
$\sigma\chi\epsilon\delta\acute{\alpha}\omega$	$\sigma\chi\epsilon\delta\alpha$	$\sigma\chi\epsilon\delta\acute{\alpha}\nu\text{-}\nu\mu\iota$

**610.**—Verbs in  $\mu$  have but three tenses of this form; viz., the *Present*, the *Imperfect*, and the *Second Aorist*. The other tenses attach mood-vowels and follow the ordinary form in  $\omega$ . Verbs in  $\nu\mu$  want the second aorist, and also the subjunctive and optative. When those moods are needed, they are borrowed from forms in  $\acute{\upsilon}\omega$ .

*Obs. 4.* Several verbs form only the *second aorist* = according to this conjugation (468, *Obs.*); in such cases, verbs in  $\acute{\upsilon}\omega$  have the second aorist in  $\nu\nu$ ; as,

			ROOT.	2D AOR.
$\beta\alpha\acute{\iota}\nu\omega$	from	$\beta\acute{\alpha}\omega$	$\beta\alpha$	$\tilde{\epsilon}\beta\eta\nu$
$\gamma\iota\gamma\nu\acute{\alpha}\sigma\chi\omega$		$\gamma\nu\acute{\alpha}\omega$	$\gamma\nu\alpha$	$\tilde{\epsilon}\gamma\nu\omega\nu$
$\delta\acute{\upsilon}\omega$			$\delta\upsilon$	$\tilde{\epsilon}\delta\nu\nu$

*Obs. 5.* Many verbs of this conjugation are *deponent*, having only the passive form, while their signification is active; such are  $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ , *I can*;  $\kappa\epsilon\acute{\iota}\mu\alpha\iota$ , *I lie*;  $\delta\acute{\iota}\zeta\eta\mu\alpha\iota$ , *I seek*;  $\omicron\lambda\omicron\mu\alpha\iota$ , *I think*.

## THE ROOT AND AUGMENT.

**611.**—As before mentioned, the *root* of verbs in *μι* is lengthened in the singular, and remains *short* in the dual and plural. This is so in all the tenses; as,

θε	τίθημι	ἔτιθ-ε-μεν
δο	δίδωσι	ἰδίδ-ο-τον
	ἰδίδων	ἰδίδ-ο-σαν
	ἔθην	ἔθεσαν

Individual tenses present special exceptions; as,

ἔργων	ἔγνωσαν
ἔβην	ἔβησαν

**612.**—The *reduplication* is found in the present and imperfect only.

**613.**—The *augment* of the imperfect and second aorist is the same as in verbs in *ω*.

## THE TERMINATION, OR PERSONAL ENDINGS.

**614.**—In the conjugation in *ω*, the terminations consist of two parts, the *mood-vowels*, and *personal endings* (495). In verbs in *μι*, the mood-vowels are wanting, and their place is supplied by the last letter of the root, which in a measure takes the place of the mood-vowel, and distinguishes the moods by the changes which it undergoes in combining with the personal endings.

**615.**—The *personal endings* of these verbs have already been given in connection with the regular verb in *ω*, as these are the primitive terminations, from which the others are derived. They are modified here, too, in the subjunctive and optative, as in the verb in *ω*. We give again the terminations in a tabular form:—

## 616.—Active Voice.

## INDICATIVE MOOD.

<i>Primary Tenses.</i>			<i>Secondary Tenses.</i>		
Sing.	-μι	-ς	-σι	-ν	-ς
Dual.	—	-τον	-τον	—	-την
Plur.	-μεν	-τε	-ντι, νσι	-μεν	-τε

## IMPERATIVE.

Sing.	—	-θι	-τω
Dual.	—	-τον	-των
Plur.	—	-τε	-τωσαν

## INFINITIVE.

-ναι

## PARTICIPLES.

-ντ G. -ντος, &amp;c.

## 617.—Middle and Passive Voices.

## INDICATIVE MOOD.

<i>Primary Tenses.</i>			<i>Secondary Tenses.</i>		
Sing.	-μαι	-σαι	-ται	-μην	-σο
Dual.	-μεθον	-σθον	-σθον	-μεθον	-σθον
Plur.	-μεθα	-σθε	-νται	-μεθα	-σθε

## IMPERATIVE.

Sing.	—	-σο	-σθω
Dual.	—	-σθον	-σθων
Plur.	—	-σθε	-σθωσαν

## INFINITIVE.

-σθαι

## PARTICIPLES.

N. -μενος -μένη -μενος

# FORMATION OF MOODS AND TENSES IN THE ACTIVE VOICE.

**618.**—In the present and imperfect, through all the moods, prefix the reduplication in verbs that reduplicate; and then—

For the Indicative.

**619.**—**RULE.** Change the short vowel of the root into its own long (527) in the singular of the present and imperfect, and (in verbs in *α*) in all the numbers of the second aorist, and then add the personal endings (615); thus,

PRESENT.			IMPERFECT.			2D AORIST.		
S.	ἴσθη-μι	-ς -σι	ἴσθη-ν	-ς —		ἔσθη-ν	-ς —	
D.	ἴστα—	-τον -των	ἴστα—	-τον -την		ἔσθη—	-τον -την	
P.	ἴστα-μεν	-τε -σι	ἴστα-μεν	-τε -σαν		ἔσθη-μεν	-τε -σαν	

*Exc.* 1. The *second aorist* in *ε, ο* (as, *τίδῃμι, δίδωμι*, and *ἴημι*), has the *short* vowel in the singular.

For the Subjunctive.

**620.**—**RULE.** Change the final vowel of the root into the subjunctive terminations, *ῶ, ῆς, ῆ*, &c. (506); thus,

ἴσθημι, R. στα- Subj. Pres. ἴστω, ῆς, ῆ; ἴστων, ἴστων, &c.  
2 Aor. στω, ῆς, ῆ; ἴστων, ἴστων, &c.

*Obs.*—These terminations, in the subjunctive, combine with the regular subjunctive terminations (506) the final vowel of the root, forming a sort of mixed vowel or diphthong, and consequently they always have the circumflex accent, as here.

*Exc. 2.* But verbs in  $\omega\mu\iota$  retain  $\omega$  through all the persons and numbers; as,

$\delta\acute{\iota}\delta\omega\mu\iota$  from  $\delta\acute{o}\omega$ , R.  $\delta\acute{o}$ , Subj. Pres.  $\delta\acute{\iota}\delta\text{-}\tilde{\omega}$ ,  $-\tilde{\omega}\tau\epsilon$ ,  $-\tilde{\omega}$ ;  $-\tilde{\omega}\tau\omicron\nu$ , &c.  
2 Aor.  $\delta\text{-}\tilde{\omega}$ ,  $-\tilde{\omega}\tau\epsilon$ ,  $-\tilde{\omega}$ ;  $-\tilde{\omega}\tau\omicron\nu$ , &c.

### For the Optative.

**621.—RULE.** Unite with the final vowel of the root the optative characteristic  $\iota$ , and add the secondary personal endings with  $\eta$  prefixed; thus,

Pres.  $\iota\sigma\tau\alpha\iota\text{-}\eta\nu$   $-\eta\varsigma$   $-\eta$ , &c.  $\tau\iota\theta\epsilon\iota\text{-}\eta\nu$   $-\eta\varsigma$   $-\eta$ , &c.  $\delta\iota\delta\omicron\iota\text{-}\eta\nu$ , &c.  
2 Aor.  $\sigma\tau\alpha\iota\text{-}\eta\nu$   $-\eta\varsigma$   $-\eta$ , &c.  $\theta\epsilon\iota\text{-}\eta\nu$   $-\eta\varsigma$   $-\eta$ , &c.  $\delta\omicron\iota\text{-}\eta\nu$ , &c.

### For the Imperative.

**622.—RULE.** In the present tense add the personal endings to the root; but the second aorist generally lengthens the short vowel; thus,

Present,  $\iota\sigma\tau\alpha\text{-}\theta\iota$ ,  $-\tau\omega$ ,  $-\tau\omicron\nu$ ,  $-\tau\omega\nu$ ,  $-\tau\epsilon$ ,  $-\tau\omega\sigma\alpha\nu$ .  
2 Aorist,  $\sigma\tau\tilde{\eta}\text{-}\theta\iota$ ,  $-\tau\omega$ ,  $-\tau\omicron\nu$ , &c.

*Exc. 3.* In the *second aorist*,  $\tau\iota\theta\eta\mu\iota$ ,  $\delta\acute{\iota}\delta\omega\mu\iota$ , and  $\imath\eta\mu\iota$ , retain the short vowel, and add  $\varsigma$  instead of  $\theta\iota$  in the second person singular; as,  $\theta\acute{\epsilon}\text{-}\varsigma$ ,  $-\tau\omega$ ;  $-\tau\omicron\nu$ ,  $-\tau\omega\nu$ , &c.;  $\delta\acute{o}\text{-}\varsigma$ ,  $-\tau\omega$ ;  $-\tau\omicron\nu$ ,  $-\tau\omega\nu$ , &c.

## For the Infinitive.

**623.—RULE.** In the present tense, add the termination to the root; and in the second aorist, commonly lengthen the short vowel; thus,

Present, *ἰστέ-ναι*,Second aorist, *εἶ-ναι*.

*Exc. 4.* In the *second aorist*, *s* of the root is changed into *ε*, and *o* into *ου*; as,

*θεῖ-ναι**εῖ-ναι**δοῦ-ναι*

## For the Participles.

**624.—RULE.** Add the endings to the root, and then combine by the rules of euphony (73); thus,

<i>ἰστέ-ντες</i> ,	<i>-ντα</i> ,	<i>-ν</i> , combined	<i>ἰστέ-ας</i> ,	<i>-ᾶσα</i> ,	<i>-άν</i> .
<i>τιθέ-ντες</i> ,	<i>-ντα</i> ,	<i>-ν</i> ,	<i>τιθέ-εις</i> ,	<i>-εῖσα</i> ,	<i>-έν</i> .
<i>διδό-ντες</i> ,	<i>-ντα</i> ,	<i>-ν</i> ,	<i>διδ-ούς</i> ,	<i>-οῦσα</i> ,	<i>-όν</i> .
<i>δεικνύ-ντες</i> ,	<i>-ντα</i> ,	<i>-ν</i> ,	<i>δεικν-ύς</i> ,	<i>-ῶσα</i> ,	<i>-ύν</i> .

FORMATION OF MOODS AND TENSES  
IN THE MIDDLE AND THE PASSIVE  
VOICE.

**625.—**Prefix the reduplication in the present and imperfect in verbs that reduplicate (607), as in the active voice; and then, in all the tenses—



For the Indicative, Imperative, Infinitive, and Participles.

**626.—RULE.** Annex the terminations (617) to the root; as,

Indicative, *ἵστα-μαι, -σαι, -ται, &c.* Imp. *ἵστά-μεν, -σο, -το, &c.*

Imperative, *ἵστά-σο, -σθω, -σθον, -σθων, &c.*

Infinitive, *ἵστα-σθαι.*

Participles, *ἵστά-μενος, -μένη, -μενον.*

For the Subjunctive.

**627.—RULE.** Change the last letter of the root into the subjunctive terminations, *ῶμαι, ῆ, ῆται, &c.* (507, and 620, *Obs.*); as,

<i>ἵστημι, R. στα-</i>	Subj. Pres. <i>ἵστ-ῶμαι, -ῆ, -ῆται, &amp;c.</i>
	2 Aor. <i>ἵστ-ῶμαι, -ῆ, -ῆται, &amp;c.</i>

*Exc.*—Verbs in *ωμι* retain *ω* through all the numbers and persons, as in the active voice (620, *Exc.* 2); as,

<i>δίδωμι, R. δο-</i>	Subj. Pres. <i>διδ-ῶμαι, -ῶ, -ῶται, &amp;c.</i>
	2 Aor. <i>διδ-ῶμαι, -ῶ, -ῶται, &amp;c.</i>

For the Optative.

**628.—RULE.** Unite with the radical vowel the optative characteristic *ι*, and add the secondary personal endings; as,

ἴστημι, R. στα- Opt. Pres. ἴσταί-μην, -σο, -το, &c.  
 2 Aor. σταί-μην, -σο, -το, &c.

*Obs.*—Σ is usually rejected in the second person singular; making—

ἴσταί-μην, -ο, -το, &c. σταί-μην, -ο, -το, &c. (631).

629.—N.B. As the *root* of verbs in *μι* ends in *a*, *ε*, *ο*, or *υ*, these vowels, combining with the final letters, cause the *appearance* of four different forms of termination, and for this reason four paradigms have usually been given, though there is in fact *only one*. The following tables will show that, in whatever vowel the root ends, still there is but one fundamental form of inflection.

PARADIGM OF VERBS IN *MI*.\*

## 630.—Active Voice.

## PRESENT TENSE.

## INDICATIVE MOOD (619).

SINGULAR.			DUAL.		PLURAL.		
ἴστη	} -μι -ς -σι		ἴστα	} -τον -τον	-μεν -τε (-νσι <sup>632</sup> )	ἴστασι τίθειςι δίδουσι δείκνυσι	—
τίθη			τίθε				
δίδω			δίδο				
δείκνυ			δείκνυ				

## SUBJUNCTIVE (620).

ἴστ	} -ῶ -ῃς -ῃ		-ῃτον	-ῃτον	-ῶμεν -ῃτε -ῶσι		
τίθ			-ῶτον	-ῶτον			
δίδ	-ῶ	-ῃς	-ῃ				
	-ῶ	-ῃς	-ῃ				

\* For the accents, see 563.

## OPTATIVE (621).

ἴσταί	} -ην -ης -η		-ητον -ήτην		-ημεν <sup>623</sup> -ητε -ησαν —
τίθει					
δίδοι					

## IMPERATIVE (622).

ἴστα -θι <sup>624</sup>	} -τω		-τον -των		-τε -τωσαν <sup>625</sup>
τίθε -τι <sup>625*</sup>					
δίδο -θι <sup>625</sup>					
δείχνυ-θι					

## INFINITIVE (623).

ἴσθαι	} -ναι	
τίθει		
δίδο		
δείχνυ		

## PARTICIPLES (624).

ἴσθ-άς	-ᾶσα	-άν
τίθ-είς	-εῖσα	-έν
δίδ-ούς	-οῦσα	-όν
δείχν-ύς	-ῶσα	-ύν

## IMPERFECT TENSE (639).

## INDICATIVE (619).

ἴσθη	} -ν -ς —		ἴστα	} -τον -την		μεν	τε	σαν <sup>626</sup>
εἰσθῇ			εἰσθε					
εἰσίδω			εἰσίδο					
εἰδείνυ			εἰδείνυ					

The other moods in the imperfect are wanting.

PARADIGM OF VERBS IN  $\mu$ .

## Active Voice.

## SECOND AORIST.

## INDICATIVE MOOD (619).

SINGULAR.	DUAL.	PLURAL.
$\xi\sigma\tau\eta$ } $\xi\theta\eta$ } $\xi\delta\omega$ }	$\xi\sigma\tau\eta$ } $\xi\theta\epsilon$ } $\xi\delta\omicron$ }	$\xi\sigma\tau\eta$ } $\xi\theta\epsilon$ } $\xi\delta\omicron$ }
-ν -ς —	-τον -την	-μεν -τε -σαν <sup>640</sup>

## SUBJUNCTIVE (620).

$\sigma\tau$ } $\theta$ } $\delta$	$\tilde{\omega}$ - $\tilde{\eta}\varsigma$ - $\tilde{\eta}$ $\tilde{\omega}$ - $\tilde{\omega}\varsigma$ - $\tilde{\omega}$	$\tilde{\eta}\tau\omicron\nu$ - $\tilde{\eta}\tau\omicron\nu$ $\tilde{\omega}\tau\omicron\nu$ - $\tilde{\omega}\tau\omicron\nu$	$\tilde{\omega}\mu\epsilon\nu$ - $\tilde{\eta}\tau\epsilon$ - $\tilde{\omega}\sigma\iota$ $\tilde{\omega}\mu\epsilon\nu$ - $\tilde{\omega}\tau\epsilon$ - $\tilde{\omega}\sigma\iota$
--	--	--	--

## OPTATIVE (621).

$\sigma\tau\alpha\iota$ } $\theta\epsilon\iota$ } $\delta\omicron\iota$ }	$\tilde{\eta}\nu$ - $\tilde{\eta}\varsigma$ - $\tilde{\eta}$	$\tilde{\eta}\tau\omicron\nu$ - $\tilde{\eta}\tau\eta\nu$	$\tilde{\eta}\mu\epsilon\nu$ - $\tilde{\eta}\tau\epsilon$ - $\tilde{\eta}\sigma\alpha\nu$
---	--	---	---

## IMPERATIVE (622).

$\sigma\tau\tilde{\eta}$ - $\theta\iota$ <sup>624</sup> } $\theta\epsilon\tilde{\iota}$ - $\varsigma$ } $\delta\omicron\tilde{\omega}$ - $\varsigma$ }	-τω	-τον -των	-τε -τωσαν
--	-----	-----------	------------

## INFINITIVE (623).

$\sigma\tau\tilde{\eta}$ } $\theta\epsilon\tilde{\iota}$ } $\delta\omicron\tilde{\omega}$ }	-ναι
---	------

## PARTICIPLES (624).

$\sigma\tau\acute{\alpha}\varsigma$	$\sigma\tau\acute{\alpha}\sigma\alpha$	$\sigma\tau\acute{\alpha}\nu$
$\theta\epsilon\acute{\iota}\varsigma$	$\theta\epsilon\acute{\iota}\sigma\alpha$	$\theta\acute{\epsilon}\nu$
$\delta\omicron\acute{\omega}\varsigma$	$\delta\omicron\acute{\omega}\sigma\alpha$	$\delta\acute{\omicron}\nu$

*Note.*—For the accents in these tables, as in the tables of the first conjugation, see 563.

## PARADIGM OF VERBS IN ΜΙ.

## 631.—Middle Voice.

## PRESENT TENSE.

## INDICATIVE MOOD (626).

SINGULAR.	DUAL	PLURAL
ἴστα		
τίθεις		
δίδω	-μεθον -σθον -σθον	-μεθα -σθε -νται
δείκνυ		

## SUBJUNCTIVE (627).

ἴστω	-ῶμαι -ῇ -ῇται	-ῶμεθον -ῇσθον, &c.	-ῶμεθα -ῇσθε -ῶνται
τίθῃ			
διδῷ	-ῶμαι -ῶ -ῶται	-ῶμεθον -ῶσθον, &c.	-ῶμεθα -ῶσθε -ῶνται

## OPTATIVE (628).

ἴσταί	-μην -ο (σο <sup>641</sup> )	-μεθον -σθον -σθην	-μεθα -σθε -ντο
τίθει	-το		
δίδοι			

## IMPERATIVE (626).

ἴστα			
τίθει	-σο <sup>642</sup> -σθω	-σθον -σθων	-σθε -σθωσαν
δίδω			
δείκνυ			

## INFINITIVE (626).

ἴστα	
τίθει	-σθαι
δίδω	
δείκνυ	

## PARTICIPLES (626).

ἴσας	
τίθεις	-μενος -μένη -μενον
δίδως	
δείκνυς	

## IMPERFECT TENSE.

## INDICATIVE (626).

ἴσας			
ἐτίθει	-μην -σου <sup>641</sup>	-μεθον -σθον -σθην	-μεθα -σθε -ντο
ἐδίδω	-το		
ἐδείκνυ			

The other moods of the imperfect are wanting.

PARADIGM OF VERBS IN  $\mu$ .

Middle Voice.

SECOND AORIST.

INDICATIVE MOOD (626).

	SINGULAR	DUAL	PLURAL
$\Sigma$ $\left. \begin{array}{l} \text{στά} \\ \text{ἐθέ} \\ \text{ἐδó} \end{array} \right\}$	$\left. \begin{array}{l} -\mu\eta\nu \\ -σο \\ -το \end{array} \right\}$	$\left. \begin{array}{l} -\muεθον \\ -σθον \\ -σθην \end{array} \right\}$	$\left. \begin{array}{l} -μεθα \\ -σθε \\ -ντο \end{array} \right\}$

SUBJUNCTIVE (627).

$\left. \begin{array}{l} \sigma\tau \\ \vartheta \end{array} \right\}$	$\left. \begin{array}{l} -\omega\muαι \\ -ῆ \\ -ῆται \end{array} \right\}$	$\left. \begin{array}{l} -\omega\muεθον \\ -ῆσθον, \text{ &C.} \end{array} \right\}$	$\left. \begin{array}{l} -\omega\muεθα \\ -ῆσθε \\ -\omegaνται \end{array} \right\}$
$\delta$	$\left. \begin{array}{l} -\omega\muαι \\ -ῶ \\ -\omegaται \end{array} \right\}$	$\left. \begin{array}{l} -\omega\muεθον \\ -\omegaσθον, \text{ &C.} \end{array} \right\}$	$\left. \begin{array}{l} -\omega\muεθα \\ -\omegaσθε \\ -\omegaνται \end{array} \right\}$

OPTATIVE (628).

$\left. \begin{array}{l} \sigmaται \\ \varthetaει \\ \deltaυι \end{array} \right\}$	$\left. \begin{array}{l} -\mu\eta\nu-ο \text{ (}\sigma\upsilon^{641}\text{)} \\ -το \end{array} \right\}$	$\left. \begin{array}{l} -\muεθον \\ -σθον \\ -σθην \end{array} \right\}$	$\left. \begin{array}{l} -μεθα \\ -σθε \\ -ντο \end{array} \right\}$
---	---	---	--

IMPERATIVE (626).

$\left. \begin{array}{l} \sigmaτά \\ \varthetaέ \\ \deltaύ \end{array} \right\}$	$\left. \begin{array}{l} -\sigma\upsilon^{643} \\ -σθω \end{array} \right\}$	$\left. \begin{array}{l} -σθον \\ -σθων \end{array} \right\}$	$\left. \begin{array}{l} -σθε \\ -σθωσαν \end{array} \right\}$
--	--	---	--

INFINITIVE (626).

$\left. \begin{array}{l} \sigmaτά \\ \varthetaέ \\ \deltaό \end{array} \right\}$	$\left. \begin{array}{l} -σθαι \end{array} \right\}$
--	--

PARTICIPLES (626).

$\left. \begin{array}{l} \sigmaτά \\ \varthetaέ \\ \deltaύ \end{array} \right\}$	$\left. \begin{array}{l} -μενος \\ -μένη \\ -μενον \end{array} \right\}$
--	--

The PRESENT and IMPERFECT PASSIVE are like the PRESENT and IMPERFECT MIDDLE. The SECOND AORIST PASSIVE is wanting.

*Note.*—For the other tenses of verbs in  $\mu$ , see 643–650, and for the dialects, 601–604.

OBSERVATIONS ON VERBS IN *μι*.

## Active Voice.

**632.**—The personal ending of the third person plural is properly *νσι*, which, combining with the preceding vowel according to the rules of euphony (73), becomes *ᾶσι*, *ῥσι*, *ουσι*, *ῶσι*, *ωσι*.

**633.**—In the *optative*, *η* is often dropped before the personal endings of the plural, making—

*-αῖμεν, -αῖτε, -αῖεν; -εῖμεν, -εῖτε, -εῖεν; -οῖμεν, -οῖτε, -οῖεν;*

instead of

*-αίημεν, -αίητε, -αίησαν; -εῖημεν, &c.*

**634.**—*ιστημι* has sometimes *ιστη* for *ισταθι* in the *imperative*; and in compounds, *στα* is commonly used for *στηθι*; thus, *ἄναστα*, for *ἀναστηθι*; *παράστα*, for *παρὰστηθι*, &c.

**635.**—So also *τίθημι*, *δίδωμι*, and *ἵημι*, have sometimes *τίθει*, *δίδου*, *ἴει*, for *τίθετι*, *δίδοθι*, *ἴεθι*; but these are properly contracted forms of the primitive verb with the reduplication, used in the Ionic and Doric dialects; thus, *τιθέλω*, imperative *τίθεε*, contracted *τίθει*.

**636.**—As in verbs in *ω* (573), so also in those in *μι*, *έντων* is used for *έτωσαν* in the imperative third person plural.

**637.**—The primitive in *ω*, with the reduplication, is sometimes used instead of the form in *μι* in the present and imperfect; thus,

**638.**—PRESENT.

*τιθέλω, -έεις, -έει*, contr. *-ῶ, -εις, -εῖ*, for *τίθημι, -ης, -ησι*, &c.  
*ιστάω, -άεις, -άει*, *-ῶ, -ᾶς, -ᾶ*, *ιστημι, -ης, -ησι*, &c.

through all the moods.

## 639.—IMPERFECT.

ἐτίθειον, -εες, -εε, contr. -ουν, -εις, -ει, for ἐτίθην, -ης, -η, &c.

640.—The terminations -ασαν, -εσαν, &c., in the third person plural, are frequently shortened by syncope; as, ἴσαν, for ἴτασαν; ἔτιθεν, for ἐτίθεσαν; ἔβαν, for ἔβησαν.

## Middle and Passive.

641.—In the second person singular of the *imperfect indicative*, middle, and passive, σ is often rejected (the radical vowel being treated as a mood-vowel), and the concurring vowels contracted; thus, ἴστω, for ἴτασσω; τίθου, for τίθεσθω, &c. So in the *present indicative*, sometimes ἴστη, for ἴστασαι. Also in the second person singular of the *optative*, σ is rejected, but the vowels, being incapable of contraction, remain unchanged.

642.—The same contraction takes place in the *imperative*; but in the second aorist, θέσω is contracted into θοῦ only in compounds; as, παράθου, ἐπόθου, &c.

## TENSES FORMED FROM THE PRIMITIVE.

643.—Verbs in μι have only three tenses of that form; viz., the *present*, *imperfect*, and *second aorist*. All the other tenses are formed as in the conjugation in ω (514), and are correspondingly inflected; as,

τίθημι, from θέλω, has fut. θήσω, θήσομαι, &c.

δίδωμι, δόω, δάσω, δάσομαι, &c.

ἵστημι, στήω, στήσω, 1 aor. ἵστησα, &c.



## Exceptions.

**644.—Future.**—Some verbs occasionally retain the reduplication; as, *διδῶσθαι*, from *δίδωμι*; and verbs from derivatives in *νόω* and *γνώω* form the future from their primitives; thus, *δείχνυμι*, from *δείχνω*, has the future *δείξω*, from *δείκω*.

**645.—First Aorist.**—*τίθημι*, *δίδωμι*, and *ἵημι*, have *α* and *χάμην* instead of *σα* and *σάμην* in the first aorist indicative; as, 1 aor. *ἔθηξα*, *ἔθηχάμην*; *ἔδωξα*, *ἔδωχάμην*, &c. In these verbs, the other moods of this tense are wanting, and the forms *ἔδωξα*, *ἔθηξα*, are confined to the singular, the rest being supplied by the second aorist.

**646.—Perfect and Pluperfect Active.**—Verbs in *μι* from *έω* commonly have *ει* before *χα* of the perfect; those from *άω* have *η* or *α*; as, *τίθημι*, from *θέω*, perf. *τέθειχα*; *ἵστημι*, from *στέω*, perf. *ἕστηχα*, or *ἕσταχα*. In these tenses, *ἵστημι* aspirates the augment, imperf. *ἵστην*, perf. *ἕστηχα*, but 2 aor. *ἕστην*, and, except in the singular of the indicative, is *syncopated*; thus, first person plural *ἕστηκαμεν*, by syncope, *ἕσταμεν*, &c., infinitive *ἵστηναι*, by syncope, *ἕσταναι*; participle, as 588, 590.

**Obs.**—The perfect active of *ἵστημι* has a present signification; thus, *ἕστηχα*, *I stand*, pluperfect *ἕστηκα*, *I stood*. In the present, imperfect, future, first aorist active, it signifies *to place, to cause to stand*. In the passive throughout, *to be placed*. The second aorist middle is not in use.

**647.—Passive voice.**—The short vowel of the root remains short before a consonant in the passive voice; as, *δίδωμι*, future passive *δοθήσομαι*, first aorist *έδοθην*, perfect *δέδομαι*, &c. But *ει* before *χα* in the perfect active returns before *μαι* in the perfect passive; as, perfect active *τέθειχα*, future passive *τεθήσομαι* (58), perfect passive *τέθειμαι*.

**648.—Tenses wanting.**—Verbs in *μι*, being generally from *pure* roots, want, like other *pure* verbs, the second future passive, the second perfect and pluperfect active, and the second aorist passive.

**649.—TABLE EXHIBITING ALL THE TENSES OF VERBS IN *ΜΙ*.**

	ACTIVE.	MIDDLE.	PASSIVE.
Present.	ἵστημι	ἵσταμαι	ἵσταμαι
Imperf.	ἵστην	ἱστάμην	ἱστάμην
Fut.	στήσω	στήσομαι	σταθήσομαι
1 Aor.	ἔστησα	ἔστησάμην	ἐστάθην
2 Aor.	ἔστην	ἐστάμην	—
Perf.	ἔστηκα or -αα	—	ἔσταμαι
Pluperf.	ἔστηκειν or εἰστήκειν	—	ἔσάμην
Fut. perf.			ἑστήξομαι

**650.—Verbs in *ΜΙ* to be Conjugated.**

ἵημι	from	ἴω	<i>I send</i>
σβέννυμι		σβέω	<i>I extinguish</i>
ζεύγωμι		ζεῦγω	<i>I join</i>
ἵπτημι		πτάω	<i>I fly</i>
ὄνημι		όνέω	<i>I help</i>
ὀμνομι		ὀμόω	<i>I swear</i>
πέμπωμι		πλέω	<i>I fill, hence πληθω</i>
ὀλλύμι		ὀλέω	<i>I destroy</i>
φημί		φάω	<i>I affirm</i>
κλύμι		κλύω	<i>I hear</i>
βέννυμι		βόω	<i>I strengthen</i>

# IRREGULAR AND DEFECTIVE VERBS IN MI.

**651.**—The *irregular and defective verbs* in *μι* are usually reckoned nine; viz., *εἰμι, I am*; *εἶμι, I go*; *ἔμι, I send*; *εἵμαι, I clothe myself*; *εἶσα, I did set*; *ἤμαι, I sit*; *κεῖμαι, I lie down*; *φημι, I say*; and *οἶδα, I know*. The parts in use are as follows:—

## 652.—Εἰμί, I am.

### Active Voice.

#### PRESENT TENSE.

##### INDICATIVE.

S. εἰμί	εἷς or εἶ	ἐστί
D. ἐσμέν	ἐσόν	ἐσόν
P. ἐσμεν	ἐστέ	εἰσὶ

##### SUBJUNCTIVE.

S. ᾗ	ῥῆ	ῥῆ
D. ᾗτον	ῥήτον	ῥήτον
P. ᾗμεν	ῥήτε	ᾗσι

##### OPTATIVE.

S. εἶην	εἶης	εἶη
D. εἶητον	εἶητον	εἶητην
P. εἶημεν	εἶητε	εἶησαν

##### IMPERATIVE.

S. ἔσθω	ἔστω
D. ἔστων	ἔστων
P. ἔστωσαν	ἔστωσαν

##### INFINITIVE.

εἶναι

##### PARTICIPLES.

M. ᾧ
F. οὔσα
F. ὄν

IMPERFECT TENSE.

INDICATIVE.

S. ἦν	ἦς	ἦ or ἦν
D.	ἦτον	ἦτην
P. ἦμεν	ἦτε	ἦσαν

Middle Voice.

IMPERFECT TENSE.

INDICATIVE.

S. ἦμην	ἦσο	ἦτο
D. ἦμεθον	ἦσθον	ἦσθην
P. ἦμεθα	ἦσθε	ἦντο

FUTURE TENSE.

Indic. ἔσομαι, Opt. ἐσοίμην, Inf. ἔσεσθαι, Part. ἐσόμενος, reg.

653.—THE CHIEF DIALECTS OF εἰμί.

Active Voice.

PRESENT.

INDICATIVE.

1.	2.	3.
Sing. εἰμί, D. ἐμμί, Æ. ἡμι.	εἶς, or εἰ, I. ἔεις, P. ἔει, ἔσσι.	ἐστί, D. ἐντί, ἐνί.
Plur. ἐσμέν, εἰμές, P. ἐμέν, εἰμέν.	ἐστέ, P. ἐτέ.	εἰσί, D. ἐντί, Æ. ἐντι, ἐνντι, P. ἔασσι, ἔασσι.

SUBJUNCTIVE.

Sing. ὦ, I. ἔω, P. εἰω.	ῆς, I. ἐῆς, P. εἶῆς.	ῆ, I. ἐῆ, εἶῆ, ῆσαι, ἐῆσαι, P. εἶῆσαι.
Plur. ὦμεν, D. ὦμες, P. εἰώμεν, εἰομεν.	ῆτε.	ῶσαι, I. ἔωσαι.

## OPTATIVE.

Sing. εἴην, I. εἴομαι.	εἴης, I. εἴοις.	εἴη, I. εἴοι.
Plur. εἴημεν, I. εἴμεν.	εἴητε, I. εἴτε.	εἴησαν, I. Α. εἴεν.

## IMPERATIVE.

Sing.	ἔσθ, P. ἔσθω, Α. ἴσθι.	ἔστω.
Plur.	ἔσθε.	ἔστωσαν, Α. ἔστων, P. ἔόντων.

## INFINITIVE.

εἶναι, I. ἔμεν, εἴμεν, D. ἔμεναι, ἡμεν, ἡμες, εἴμεναι, Α. ἔμεναι, P. ἔμεν.

## PARTICIPLE.

M. ὄν, I. ἔόν, Α. εἰς.	Fem. οὖσα, I. τοῖσα, D. εἶσα, εἰῶσα, ἑασσα, Α. εἶσα, ἑασα.	Neut. ὄν, I. ἔόν, Α. ἐν.
------------------------	--	-----------------------------

## IMPERFECT.

## INDICATIVE.

Sing. ἦν, I. ἔα, ἦα, P. ἔην, εἶην, ἦην, ἔον, ἦον, ἔσκον.	ἦς, I. ἔες, εἶς, P. ἦες, ἑας, ἑσκες, Α. ἦσθα, ἔησθα.	ἦ, or ἦν, I. D. ἦς, ἦς, P. ἔσκε.
Du.	ἦτον, Α. ἔστον, P. ἔτον, ἦσθαι.	ἦτην, Α. ἦστην, P. ἔστην.
Plur. ἦμεν, D. ἦμες, P. ἔμεν.	ἦτε, I. ἑατε.	ἦσαν, P. ἔσαν, ἔσαν, ἔσκον.

## Middle Voice.

## IMPERFECT.

## INDICATIVE.

Plur.	ἦντο, I. ἑατο, ἐλατο.
-------	-----------------------

## FUTURE.

## INDICATIVE.

Sing. ἔσομαι, D. ἑσοῦμαι, ἑσέμαι, P. ἔσομαι.	ἔσθ, Α. ἑσεί, I. ἑσεί, ἑσσει, D. ἑσῆ, ἑσ- σθ, P. ἑσθ.	ἔσεται, by syncope ἔσται, D. ἑσείται, ἑσείται, P. ἑσσεται, ἑσονται, D. ἑσώνται.
Plur. ἑσόμεθα, Α. ἑσόμεσθα.	ἑσθε.	
Inf. ἑσέσθαι, P. ἑσσεσθαι.	Partic. ἑσόμενος, P. ἑσόμενος.	

654.—Εἶμι, *I go* (root, ἵ).

Active Voice.

PRESENT.

SINGULAR.	DUAL.	PLURAL.
Indic. εἶμι εἰς or εἰ εἰσι	ἵτον ἵτον	ἵμεν ἵτε ἵασι
Subj. ἴω ἴης ἴῃ	ἴητον ἴητον	ἴωμεν ἴητε ἴωσι
Opt. ἰοίμῃ ἰοίς ἰοί	ἰοίτον ἰοίτην	ἰοίμεν ἰοίτε ἰοίεν
Imper. — ἴθι ἴτω	ἵτον ἵτων	— ἵτε ἵτωσαν
Infinit. ἵναί, Part. ἰών	ἰούσα ἰόν, Gen. ἰόντος	ἰούσας, &c.

IMPERFECT.

INDICATIVE.

Sing. ἦεν or ἦα	ἦες or ἦισθα	ἦει
Dual.	ἦετον or ἦτον	ἦετην or ἦτην
Plur. ἦμεν or ἦμεν	ἦετε or ἦτε	ἦσαν, Ion. ἦσαν

*Obs. 1.* The Attics, and sometimes the Ionians, regularly use the present of εἶμι, in the indicative, infinitive, and participles, in a future sense, "*I will go*."

*Obs. 2.* In Homer we have also imperfect with simple ἵ; as, ἵε, ἵτην, ἵμεν, ἵσαν.

655.—ἵημι, *to send*, from ἵΕΩ.

Active Voice.

PRESENT.

Indic. ἵημι ἵης ἵησι	ἵετον ἵετον	ἵεμεν ἵετε ἵασι or ἵεσι
Subj. ἴω ἴης ἴῃ	ἴητον ἴητον	ἴωμεν ἴητε ἴωσι
Opt. ἰείην ἰείης, &c., rarely ἰοίμῃ		
Imper. — ἱεῖ.(ἱεῖθι) ἱέτω ἱετων ἱέτων	— ἱετε ἱέτωσαν	
Infinit. ἱέναι	Participles, ἱείς ἱέισα ἱέν	Gen. ἱέντος, &c.

## IMPERFECT.

	ἴην	ἴης	ἴη	
Indic. also	ἴσον	ἴσεῖς	ἴεε	} ἴετον ἴετην ἴεβεν ἴετε ἴεσαν
Contr.	ἴουν	ἴεις	ἴει	

## FUTURE.

Indic.	ἴσ-ω	-εις	-ει	-ετὺν, &c.
--------	------	------	-----	------------

## FIRST AORIST.

Indic.	ἴχ-α	-ας	-ε	-ατον, &c.
--------	------	-----	----	------------

## SECOND AORIST.

Indic.	(ἴχα ἴχαῖ ἴχε)	εἶτον εἶτην εἶμεν εἶτε εἶσαν
Subj.	ῶ ῆς ῆ	&c.
Opt.	εἶην εἶης εἶη	εἶτον εἶτην εἶμεν εἶτε εἶεν (rarely [εἶμην])

Imper. — ἴς ἴτω ἴτον ἴτων — ἴτε ἴτωσαν

Infinitives, εἶς εἶσα ἐν Gen. ἐντος, &c.

PERF. εἶχ-α -ας, &c. PLUPERF. εἶχ-ειν -εις, &c.

## Middle Voice.

## PRESENT.

Indic.	ἴεμαι ἴεσαι ἴεται	ἴεμεθον, &c.
Subj.	ἴωμαι ἴῃ ἴηται	ἴωμεθον, &c.
Opt.	ἴείμην, &c.	Imper. ἴεσθ or ἴου. Infinitives, ἴεσθαι.
Part.	ἴεμενος, &c.	

## INDICATIVE.

IMPERF. ἴεμην ἴεσο, &c. FUT. ἴεσομαι, &c. 1 AOR. ἴξάμην, &c.

## SECOND AORIST.

Indic.	εἶμην εἶσο	εἶτο εἶμεθον εἶσθον εἶσθην εἶμεθα, &c.
Subj.	ῶμαι ῆ ῆται	&c.
Opt.	εἶμην εἶο	εἶτο, &c.
Imper.	— οὐ	ἴσθω, &c. Infinitives, ἴσθαι. Part. ἴμενος -η -ον
PERF.	Indic. εἶμαι εἶσαι, &c.	Infinitives, εἶσθαι
PLUPERF.	Indic. εἶμην εἶσο, &c.	

## Passive Voice.

FUTURE. Indic. ἐθήσομαι. 1 AOR. Indic. εἶθην. Part. ἐθείς.

656.—Εἵμαι, *I clothe myself.*

Perfect passive and middle of ἔννομι (root ξω), to *put clothes on another, to clothe*, hence Mid. to *clothe one's self*.

PRES. MID., and PRES. and PERF. PASS.

Indic. S. εἶμαι, -σαι, -ται, and -σται.—3d Pl. εἴνται.

Part. εἵμενος.

657.—Εἶσα, *seated.*

This *aorist* form (Mid. εἰσάμην, Fut. εἴσομαι) belongs to the verb ἕω, *seat*, but may be regarded as coming from a root ξω.

658.—Ἦμαι, *I sit.*

Ἦμαι is properly a *perfect passive*, with a present intransitive signification, from ξω, to *put, to place, or to set*; thus, Perf. *I have been placed or set*, and remain so; i. e., *I sit*. It wants the subjunctive and optative, except in the compound κάθημαι, which has κάθωμαι, καθοίμην, &c., and is more common than ἦμαι.

## PRESENT.

Indic. ἦμαι -σαι -σται | -μεθον -σθον -σθον | -μεθα -σθε -νται

Imper. ἦ — -σο -σθω | — — -σθον -σθων | — — -σθε -σθωσαν

Inf. ἦσθαι

Part. ἦμενος -η -ον

## IMPERFECT.

Indic. ἦ-μην -σο -στο | -μεθον -σθον -σθην | -μεθα -σθε -ντο



*Obs.* 3. For ἵνται the Ionians use ἔται, and the Poets εἶται; and for ἵντο in like manner ἔατο and εἶατο. So also for κάθηνται and κάθηντο the Ionic forms are κατέται and κατέατο (800).

### 659.—Κεῖμαι, *I lie.*

Perhaps an irregular *perfect* form (*am laid*) from κέω, κείω. It has the Ionic forms, κέται and ἐτέατο, for κείνται and ἐκείντο (800).

#### PRESENT.

SINGULAR.	DUAL.	PLURAL.
Indic. κεῖ-μαι -σαι -ται   -μεθον -σθον -σθον   -μεθα -σθε -νται		
Subj. 3 S. κέηται	3 Pl. κέωνται	
Opt. 3 S. κέοιτο	3 Pl. κέοιντο	
Imp. κεί — -σου -σθω   — -σθον -σθων   — -σθε -σθωσαν		
Inf. κείσθαι		
Part. κείμενος -η -ον		

#### IMPERFECT.

Indic. ἐκεί-μην -σο -το | -μεθον -σθον -σθην | -μεθα -σθε -ντο

#### FUTURE.

Indic. κείσομαι -η -εται, &c., regular.

### 660.—Φημί (φα), *I affirm.*

SINGULAR.	DUAL.	PLURAL.
φημί φής φησί	φατόν φατόν	φαμέν φατέ φασι
Imp. ἔφ-ην-ης, or ἔσθα, -η	ἔφα-τον, την, &c.	
Subj. φῶ, Opt. φαίην, Imper. φάθι, Inf. φάναι, Part. φάς,		
Fut. φήσω, Aor. ἔφησα.		

The Inf. φάναι is familiarly used as a sort of *absolute* past, φάται, *he said*.

With this verb is connected in use the word *ἤμι*, *say* (Lat. *aiō*), used in 1 S. Pres. *ἤμι*, *I say*, and in the familiar Attic dialogue, *ἦν δ' ἔγωγε*, *said I*, *ἦ δὲ δὲς*, *said he*.

*2nd Per to Ὀίδα*

661.—*Οἶδα*, *I know*.

Active Voice.

PRESENT.

	SINGULAR.	DUAL	PLURAL.
Ind. <i>οἶδα</i>	<i>οἶσθα*</i> <i>οἶδε</i> (ν)	<i>ἴστων ἴστων</i>	<i>ἴσμεν ἴστε ἴσασι</i>
Subj. <i>εἰδῶ</i>	<i>εἰδῆς</i> <i>εἰδῆ</i> , &c.		
Opt. <i>εἰδείην</i>	<i>εἰδείης</i> <i>εἰδείη</i> , &c.		
Imp. —	<i>ἴσθι</i> <i>ἴστω</i>	<i>ἴστων ἴστων</i> —	<i>ἴστε ἴστωσαν</i>
Inf. <i>εἰδέναι</i>	<i>ἴδμεν</i>	Part. <i>εἰδώς</i> <i>-υῖα</i> <i>-ός</i>	

IMPERFECT.

Sing.	<i>ἔδειν</i>	<i>ἔδεις</i> ( <i>ἔδεισθα</i> , Att. <i>ἔδησθα</i> )	<i>ἔδει</i> , Att. <i>ἔδη</i>
Dual.	—	<i>ἔδειτον</i>	<i>ἔδειτῃν</i>
Plur.	{ <i>ἔδειμεν</i> or <i>ἔδμεν</i> }	<i>ἔδειτε</i> (or <i>ἔστε</i> )	{ <i>ἔδεισαν</i> (or <i>ἔσαν</i> ) }

FUTURE, *εἴσομαι* (rarely *εἰδήσω*), *I shall know*.

Verbal adj. neuter *ἰστέον*.

The aorists and perfect from *γινώσκω*.

*Obs. 4.* *οἶδα* is strictly a *second perfect* from *εἶδω*, *I see*; perfect, *I have seen*, hence, *I know*. In this sense it is used as a present only, and its pluperfect as an imperfect, as above. For *ἴσμεν*, the Ionians have *ἰδμεν*; and for *εἰδέναι*, the Epic writers have *ἰδμεναι*, and *ἰδμεν*.

\* *Οἶδας*, with the paragogic *θα*, *οἶδασθα*, by syncope *οἶσθα*. Old Attic form *οἶσθας*. *ἴστων*, &c., for *οἶδ-των*; *ἴσθι*, for *οἶδ-θι* (*οἶσθι*, *ἴσθι*), &c.

## DEPONENT VERBS.

**662.**—DEPONENT VERBS are those which under a middle or passive form have either an active or a middle signification.

**663.**—The perfect of *deponent verbs* has sometimes also a passive sense; as, *εἰργασται*, *he has wrought and it has been wrought*.

**664.**—Some of these verbs have also a passive form of the first future and first aorist, always used in a passive sense.

**665.**—The *tenses* of deponent verbs are the *present*, *imperfect*, *perfect*, *pluperfect*, and *perfect future* of the passive form; the *future* and *first aorist* of the middle form; and the *first future* and *first aorist* in the passive form and with a passive sense. A few have a second aorist middle. They are usually conjugated by giving the present, future middle, and perfect passive; thus, *δέχομαι*, *δέξομαι*, *δέδεγμαι*.

**666.**—Synopsis of Deponent Verbs.

	INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPER.	INFIN.	PART.
Pres.	δέχ-ομαι	δέχ-ωμαι	-οίμην	-ου	-εσθαι	-όμενος
Imp.	ἰδεχ-όμην					
Perf.	δέδεγ-μαι	δέδεγ-μένος ὦ	-μένος εἴην	-σο	-σθαι	-μένος
Plup.	ἰδέδεγ-μην					
Fut. M.	δέξ-ομαι	wanting	-οίμην	wanting	-εσθαι	-όμενος
1 Aor. M.	ἰδέξ-άμην	δέξ-ωμαι	-αίμην	-αι	-ασθαι	-όμενος
1 Fut. P.	δεχθήσ-ομαι	wanting	-οίμην	wanting	-εσθαι	-όμενος
1 Aor. P.	ἰδέχθ-ην	δεχθ-ῶ	-εἴην	-ῆτι	-ῆναι	-εἰς
Perf. Fut.	δεδέξ-ομαι	wanting	-οίμην	wanting	-εσθαι	-όμενος

*Note.*—In this table, the imperative and infinitive of the perfect are given in their unchanged forms. Euphonic laws will change *δέδεγ-σε* and *δέδέγ-σθαι* into *δέδεξο* and *δέδεχθαι* (72).

## IMPERSONAL VERBS.

**667.**—Many verbs are occasionally taken *impersonally*; as, ἀρέσκει, *it pleases*; ἀρκεῖ, *it suffices*; συμφέρει, *it is profitable*, &c.

The following are those which are chiefly taken *impersonally* :—

**668.**—πρέπει, *it is becoming*; ἔπρεπε, *it was becoming*; πρέπειν, *to be becoming*; τὸ πρέπειν, *that which is becoming*; pl. τὰ πρόποντα, *the things which are becoming*.

**669.**—μέλει, *it concerns*; ἔμελε, μελήσει, μεμέληκε, and μέμηλε.

**670.**—δοκεῖ, *it appears, it is resolved upon*; ἐδόκει (from δοκέω); ἔδοξε (from δόκω); τὰ δοκοῦντα.

*Rem.*—The *personal* use of this verb is far more common than the corresponding *appears* in English.

**671.**—δεῖ, *it is necessary*; ἔδει, δεήσει, δεῖν, τὸ δεῖν, τὰ δέοντα.

**672.**—χρή, *it behooves*; ἐχρῆν, χρήσει, χρῆναι, and χρῆν; τὸ χρέων, contracted for χρέαον. Subj. χρῆ.

## DESIDERATIVE, FREQUENTATIVE, AND INCEPTIVE VERBS.

**673.**—*Desiderative Verbs* are those which denote a *desire* or *intention of doing*. They are commonly formed by adding *σειώ* to the root of the primitive; as,

## ROOT.

γελᾶω, *I laugh*; γελα- γελασειώ, *I desire to laugh*.  
πολεμέω, *I make war*; πολεμε- πολεμησειώ, *I desire war*.

Another form of desideratives is that in *άω* or *ιάω*, properly from substantives; as, from θάνατος, *death*; θανατάω, *I long for death*; στρατηγός, a *general*; στρατηγιάω, *I*

*wish to be a general.* Also from verbs, by first forming substantives from them; as,

ᾠνεῖσθαι, *to buy*; (ᾠνητής) ᾠνητῖδω, *I wish to buy.*

κλαίω, *I weep*; (κλαύσις) κλαυστῖδω, *I am disposed to weep.*

**674.—Frequentatives** signify repeated action. These commonly end in ζω; as, ριπτάζειν (from ρίπτειν), *to throw from one place to another*, Mid. *to throw one's self this way and that, to be restless*; στενάζειν (from στένειν), *to sigh much and deeply*; so, from αἰτεῖν, *to ask*, αἰτῖζειν, *to beg*; ἔρπειν, *to creep*, ἐρπύζειν, *to creep slowly.*

**675.—Inceptives** express the beginning or continued increase of an action. These commonly end in σκω; as, γενειάσκω, *to begin to have a beard*; ἡβασκω, *to be growing to manhood* (the same as γενειάζω and ἡβάω); in part transitive; as, μεθύσκω, *to intoxicate*, from μεθύω, *I am intoxicated.*

## IRREGULAR AND DEFECTIVE VERBS.

**676.**—Many Greek verbs display a variety of forms, and an apparent irregularity in the formation of different tenses. This arises partly from the adoption of new forms of the present and imperfect, which sometimes accompany, but more commonly have superseded the primitive forms, from which, however, other tenses still remain; partly from adopting tenses from different roots, and thus forming a new whole out of fragments of several verbs. Thus several verbs, strictly speaking defective, blending their tenses for a common signification, make what we call an irregular verb. Thus, ὁρῶ, *I see*; ὀψομαι (reg. from ὀπρ ὀπρ), *shall see*; aor. εἶδον (root id), *I saw*. Δύω, *go under*, has present, δύνω, δύμι, δύσσω, but several of the tenses are formed regularly from δύω; as, δύνω, εἶδον; while 2 aor. ἔδυν comes from δύμι (without mood-vowel). Πάσχω, *suffer*, has from this form imperf. ἐπασχων; from obs. παθω, 2 aor. ἔπαθον, and from obs. πένθω, perf. πέπενθα, and fut. πείσομαι.

In most *irregular verbs*, the irregularity is caused by the adoption of a new present and imperfect, formed by certain changes on the root of the verb in these tenses, while the other tenses continue to be formed regularly from the primitive root or theme. Thus, from *AHBΩ*,\* is formed the new present *λαμβάνω*, imperfect *ἐλάμβανον*, while the future *λήψομαι*, and all the tenses following it, are formed regularly from the root *AHB*.

In this way *new presents* are formed from *old roots* as follows :

**677.**—By the addition of certain letters to the *root*; thus,

THEME.	ROOT.	LET. ADD.		NEW PRES.	FUT.
1 δόκω	δοκ	ε	makes	δοκέ-ω	δόξω
2 τίω	τι	ν		τίν-ω	τίσω
3 ἄγω	ἀγ	νυ		ἀγνύ-ω	ἄξω
4 ξω	ξ	νυ		ἐννύ-ω	ξσω
5 ἐλάω	ἐλα	υν		ἐλαύν-ω	ἐλάσω
6 γηράω	γηρα	σx		γηράσx-ω	γηράσω

**678.**—Of roots that end with a *vowel*, some drop it before the added letters ; some change *ο* into *ω*, *ε* into *η*, and others change *ε* or *ο* into *ι*; thus,

THEME. <sup>11</sup>	ROOT.	R. CHANGED.	LET. ADD.	NEW PRES.	FUT.
1 ἄμαρτέω	ἀμαρτε	ἀμαρτ	αν	ἀμαρτάν-ω	ἀμαρτήσομαι
2 ἐριδέω	ἐριδε	ἐριδ	αιν	ἐριδαίν-ω	ἐριδήσω
3 ζώω	ζο	ζω	νυ	ζωννύ-ω	ζώσω
4 ἀλδέω	ἀλδε	ἀλδη	σx	ἀλδήσx-ω	ἀλδήσω
5 εὐρέω	εὐρε	εὐρι	σx	εὐρίσx-ω	εὐρήσω
6 Ἀλδ'Ω	ἀλο	ἀλε	σx	ἀλίσx-ω	ἀλώσω
7 βιόω	βιο	βιω	σx	βιώσx-ω	βιώσω

\* Primitive themes, now obsolete, are printed in capitals.

679.—In roots that end with a *palatal* or a *lingual mute*, the euphonic changes are made as before explained; *practically*, we might say that *σς*, *ζ*, &c., are added, and the last radical dropped; thus,

THEME.	ROOT.	EXCHANGED.	NEW PRES.	FUT.
1 πράγω	πραγ	πραγι	πράσσω	πράξω
2 ἱμάδω	ἱμαδ	ἱμαδι	ἱμάσσω	ἱμάσω
3 χράγω	χραγ	χραγι	χράζω	χράξω
4 φράδω	φραδ	φραδι	φράζω	φράσω

680.—Some form a *new present* from the *short root* changed before the added letters by inserting a *nasal ν* (or *μ*); thus,

THEME.	ROOT.	EXCHANGED.	LET. ADD.	NEW PRES.	FUT.
1 λήθω	λαθ	λανθ	αν	λανθάνω	λήσω
2 λήβω	λαβ	λαμβ	αν	λαμβάνω	λήψομαι

681.—Others with various irregularities; as,

	ROOT.	
θίλω	θελ, θελε,	Fut. θελήσω
ἐγείρω	ἐγειρ by syncope	2 Aor. ἤγούμην

682.—By *Reduplication*, viz., of the initial syllable; of the initial consonant with *ι*; and of *ι* commonly called the *improper reduplication*; as,

THEME.		NEW PRES.
δέω	by Red. of initial cons. with <i>ι</i>	διδῶμι
πλέω	“ “	πρίμπλημι
στάω	by improper Red.	ἴστημι

683.—By *Metathesis*, or transposition of letters, which, however, rarely occurs; as,

THEME.	ROOT.		FUT.	2 AOR.
δέρνω	δερχ	by Metathesis	δέρξω	ἔδρακον

**684.**—By *Aphæresis*, or cutting off the initial letters; as,

ἐθέλω by Aphæresis becomes θέλω

**685.**—In several, two or more of these modes of variation combine to form the new present; thus,

By 682 and 678, γνῶ becomes γιγνώσκω, fut. γνώσσομαι.

By 682 and 677, δράω becomes διδράσκω, fut. δράσω.

So διδασ becomes διδασκω, διδάσκω.

μένω (μεν) becomes μι-μένω, μίμνω, fut. μενέω, μενῶ.

τεκ, τι-τεκ, τιτέκω, τίττω, τίττω, fut. τέξομαι, perf. τέτοκα.

ἴχω (ιχ) becomes ἰχ-άνω, and irreg. ἰχνεύομαι, fut. ἰξομαι.

ἔχω and σχέω, fut. ἔξω and σχήσω.

## 686.—ALPHABETICAL LIST OF IRREGULAR AND DEFECTIVE VERBS.

### EXPLANATION.

In the following table, the words in capitals are the roots from which certain tenses are formed, but which are themselves either obsolete, or are merely assumed, in order to derive from them by analogy the forms in use.

s. s. means *same signification*.

The capital R after a tense indicates that the verb is conjugated regularly from the tense after which it is placed.

### A.

\***Ἄδω**, to injure (R. *aa.*); pres. pass. ἄραι, 1 a. act., ἄσασ, contr., ἄσα, 1 a. pass. ἀάσθη, mid. ἀσάμην. Hom.

\***Ἀγαμαι**, to admire; a middle form as from ἀγμι, Th. ἀγάω (R. ἀγι); pr. and imp. like ἵσταμαι; ἀγάζομαι, s. s. — fut. ἀγάσομαι, R.

\***Ἀγνῶ**, ἀγνῶμι, to break; from ἀγω (R. ἀγ); f. ἄζω, &c., R. 1 a. ἐαζα, 2 a. p. ἐάγη, 2 perf. ἐαγα, with a passive signification. It commonly takes the syllabic augment, probably owing to



its having anciently had the digamma as the initial letter; thus, pres. *ἔγω*, 1 a. *ἔαξα*, and then *ἔαξα*; &c.

*ἄγω*, to lead (R. *ἀγ*); f. *ἄξω*, &c. R. It has a reduplication in the 2 a. *ἡγαγον*, perf. *ἤχα*, and with the reduplication, *ἀγόχα* (poetic *ἀγῶ*, *ἀγίνω*). 1 a. *ἤξα*, *ἄξαι*, *ἄξασθαι*.

*ἄδω*. See *ἀνδάνω*.

*ἄειρω*, epic and poetic lengthened for *αἶρω*. Regular.

*ἄέξω*. See *αὐξάνω*.

*ἄημι*, to blow (fr. *ἄω*, R. *α*); retains *η* throughout; *ἄηθαι*, pass. *ἄημαι*; except the participle *ἄείς*, *ἄέντος*: mid. *ἄητο*, *ἄήμενος*.

*αἰρέω*, to take (1 R. *αἶρε*, 2 *ἔλ*, from *ἔαλω*); f. *αἰρήσω*, &c., 1 aor. pass. *ἡρέθην*. R. Attic fut. *ἐλῶ*, 2 aor. *εἶλον*, mid. *εἰλάμην*. Alexandrian form for *εἰλόμην* (533). Sometimes with an Attic reduplication in the perfect; as, *ἡραίρηκα*, *ἡραίρημαι*.

*αἶρω*, to raise (R. *ἄρ*, from *ἄρω*); f. *ἄρῶ*, p. *ἤρκα*, 1 a. *ἤρα*, &c., R.

*αἰσθάνομαι*, to perceive (*αἰσθ*, *αἰσθε*); f. m. *αἰσθήσομαι*, &c., R., from *ΑΙΣΘΕΪΝΟΜΑΙ* (678), 2 aor. *ἡσθόμην*.

*ἁκαχίζω*, to trouble (*ἁκαχε* and *ἁχ*, *ἁχ*); f. *ἁκαχῶ*, &c., R. 2 a. with redup. *ἡκαχον*; pres. mid. *ἁχομαι*; perf. pass. *ἁχέχεται*, to be afflicted, to grieve.

*ἁλδαίνω*, tr. to make to grow (R. *ἁλδαν*); f. *ἁλδανῶ*, &c., R. imp. *ἡλδανον* from *ἁλλαν*.

*ἁλδῶσκω*, intr. to grow (R. *ἁλδε*); f. *ἁλδῶσω*, &c., R. from *ἁλλεῖν*.

*ἁλεείνω*, *ἁλέομαι*, to swim (R. *ἁλεν*, from *ἁλλεῖν*); 1 a. *ἡλενσα*, 1 a. m. *ἡλενάμην* and *ἡλεάμην*, by elision of *σ* for *ἡλενσάμην*.

*ἁλέξω*, to avert (R. *ἁλεξε* and *ἁλεκ*); f. *ἁλεξῶ*, &c., from *ἁλλεῖν*; 1 aor. m. *ἁλεξάμην*, &c., from *ἁλλεῖν*. 2 a. poet. *ἡλασκον*, by redupl. and syncope for *ἡλεκον*.

*ἁλινδέω*, tr. to roll (R. *ἁλινδε*, and *ἁλε*, from *ἁλλεῖν*); f. *ἁλίσω*, &c., R. 1 a. p. part. *ἁλινδῶν*; p. p. part. *ἁλινδόμενος*, mid. sense, to wander, to roam.

*ἁλίσκω*, to take (R. *ἁλο*); f. *ἁλώσω*, &c., R. from *ἁλλοῖν*, 2 aor. *ἔαλυν*, or *ἡλυν*, as from *ἁλλομι*. This verb has a passive signification in the aorists and perfect active.

*ἁλιταίνω*, to offend, to sin (1 R. *ἁλιτε*, 2 *ἁλιτ*); f. *ἁλιτήσω*, &c., R. 2 a. *ἡλιτον*.

*ἁλλομαι*, to leap (R. *ἁλ* from *ἁλλω*); f. *ἁλοῦμαι*, 2 a. *ἡλόμην*, R.

*ἁλυσκω*, *ἁλυσκάνω*, to avoid (R. *ἁλυκ*); fut. *ἁλύξω*, &c., R. from *ἁλύνω*.  
R. S. as *ἁλέω*.

**Ἀλφαῖν** (ἀλφάνω, ἀλφαῖω), to gain (ἀλφε, ἀλφ); fut. ἀλφήσω, &c., R. from ἈΛΦΕ΄Ω; 2 a. ἤλφον.

**Ἀμαρτάνω**, to err (ἀμαρτε, ἀμαρτ); f. ἀμαρτήσω, &c., R. 2 a. ἤμαρτον, from ἈΜΑΡΤΩ.

**Ἀμβλίσκω**, to miscarry (R. ἀμβλο); fut. ἀμβλώσω, &c., R., from ἀμβλόω.

**Ἀμπεύω**, and ἀμπισχέτομαι. See ἔχω.

**Ἀμπλακίσκω**, to miss, to err (ἀμπλακε, ἀμπλακ); f. ἀμπλακήσω, &c., R. 2 a. ἤμπλακον.

**Ἀμφιέννυμι**. See ἐννυμι.

**Ἀναγιγνώσκω**. See γιγνώσκω.

**Ἀναλίσκω**, to expend. See ἀλίσκω.

**Ἀνάδω**, to please (ἀδε, ἀδ); fut. ἀδήσω, &c., R. from ἀδέω, 2 a. εἰδον for ἦδον, 2 perf. εἶδα, with the syllabic augment.

**Ἀνοίγνυμι**, ἀνοίγνυμι, ἀνοίγω (ἀνά and οίγω), to open (R. οίγ); f. ἀνοίξω, p. ἀνέωχα, &c., R., often with both temporal and syllabic augment; as, imp. ἀνέωγον, 2 perf. ἀνέωγα, an open, &c.

**Ἀνώγω**, to order (R. ἀνωγ and ἀνωγε); f. ἀνώξω, &c., R. or, ἀνωγήσω, &c., R. from ἀνωγέω; hence, pres. imperative, ἀνωχθε, ἀνώχθω, &c., by syncope for ἀνώγηθε, ἀνωγέτω, &c., as if from ἈΝΩΓ΄ΘΗΜΙ, 2 perf. ἦνωγα.

**Ἀπαυράω**, to take away (from ἀπό and ἄΥΡΩ, R. αἶρ); imperf. R. ἀπήυραυν, contr. ἀπήύρων, 1 aor. ἀπήυρα, m. ἀπηυράμην, from ἀπαύρω. The 1 aor. part. ἀπούρας, and ἀπαυράμενος.

**Ἀπεχθάνομαι**. See ἐχθάνομαι.

**Ἀπόλλυμι**. See ὀλλυμι.

**Ἀραρίσκω**, from ἈΡΩ, to fit, or adapt (R. ἄρ); fut. ἀρῶ and ἀρω (581), p. ἤρεκα, &c., R. 2 perf. ἤραρα and ἄρηρα, with the Attic reduplication from ἤρα.

**Ἀρέσκω**, to please (R. ἀρε); fut. ἀρέσω; ἤρεκα, &c., R. from ἀρέω.

**Αἰξέω**, and αἰξάνω, tr. to increase (R. αἰξε); fut. αἰξήσω, &c., R. from ΑΥΞΕ΄Ω; likewise, ἀέξω, ἀεξήσω, &c., from ἈΕΞΕ΄Ω. Mid. intr. to increase.

**Ἀχθομαι**, to be indignant (R. ἀχθε); fut. ἀχθήσομαι, or -έσομαι, &c., R. from ἀχθέομαι.

**Ἄω**. This verb has four significations in its different parts; viz., 1. ἄω, to blow; imp. ἄων, commonly ἄημι.—2. ἄω, to sleep; 1 aor. ἄσα, and ἄεσα.—3. ἄω, to satisfy; f. ἄσω, 1 aor. ἄσα, pres. pass. ἄται and ἄαται, inf. act. ἄμεναι. Hom. contr. for ἀέμεναι, for common form αἰεν.—4. ἄω, to injure; see ἄάω.

## R.

**Βαίνω, βάσκει, βιβάω, to go** (R. βα); fut. βήσομαι, p. βέβηκα, &c., R. from ΒΑΨΩ; 2 aor. ἔβην, from ΒΗΜΙ; imperat. βῆθι, in compounds shortened; as, κατάβα. The future βήσω, and first aorist active ἔβησα, are *causatives*.

**Βάλλω, to throw** (R. βαλ and βαλε); fut. βαλῶ (Poet. βαλλήσω), βέβληκα, syncopated as from βαλέω; so also ἔβλην, ἔβλητο, βλήσθαι, for ἐβάλην, ἐβάλητο, βεβαλήσθαι, &c. Epic perf. πασ. βεβόλημαι, as if from ΒΟΛΕΨΩ.

**Βαστάζω, to carry** (R. βασταδ, βασταγ, 451); f. βαστάσω, 1 a. p. ἐβαστάχθην.

**Βιώω, to live** (R. βιω); fut. βιώσω, &c; 2 aor. ἐβίων, from βίωμι.

**Βλαστάνω, to bud** (βλαστε; βλαστ); f. βλαστήσω, as if from ΒΛΑΣΤΕΨΩ, 2 a. p. ἐβλαστον.

**Βλώσκει, to go** (R. μολ, as if from ΜΟΨΩ); 2 a. ἐμολον, f. m. μολοῦμαι, perf. μέμβλωκα (52, 3d) for μέμλωκα, as if from μλόω (by metath. 52, 8th, for μλόω), whence βλώω and βλώσκει.

**Βοάω, to cry out** (R. βοα); f. βοήσω, &c., R. The Ionics contract *ση* into *ω*, making βώσομαι for βοήσομαι; 1 a. ἐβωσα for ἐβόησα. 1 a. p. inserts σ, ἐβώσθην.

**Βόσκει, tr. to feed** (βοσκ, βοσκε); f. βοσκήσω, &c., R. from βοσκέω.

**Βούλομαι, to will** (1 R. βουλε, 2 βουλ); f. βουλήσομαι, &c., R. from ΒΟΥΛΕΨΩ; 1 a. p. ἐβουλήθην, and with double augment ἡβουλήθην; hence also 2 perf. βέβουλα.

**Βρώσκει, βιβρώσκει, to eat** (R. βρω); fut. βρώσω, &c., R. from βρώω; 2 aor. ἔβρων (later epic).

## Γ.

**Γαμέω, to marry** (R. γαμε, and γαμ); fut. γαμήσω, and γαμέω, γαμῶ, f. m. γαμέσομαι, &c., R. 1 aor. ἐγάμησα, N. T.; and ἐγημα, as if from ΓΑΨΩ.

**Γέντο, in Homer, he took**; probably Æol. for ἐλετο; γ being put for ε, and ν for λ, as in the Dor. ἦνθε for ἦλθε; thus, ἐέλετο would become γένετο, and by syncope γέντο.—Also γέντο 2 aor. mid. of γίγνομαι by procope and syncope for ἐγένετο.

**Γηθέω, to rejoice** (R. γηθε, γηθ); f. γηθήσω, 2 perf. γέγηθα, having the signification of the present.

**Γηράσκω**, to grow old (R. γηρα, and γηρ); f. γηράσω, &c., R. from γηράω; 1 aor. ἐγήρα, aor. inf. γηράναι.

**Γίγνομαι**, γίνομαι, to become (γενε, γεν); fut. γενήσομαι, &c., 2 perf. γέγονα. N. B. Allied to this verb is

**Γείνομαι**, to be born (R. γειν); used in the present; the first aorist *γεινάμην* is used actively, to beget, to bear; hence, οἱ γενόμενοι, the parents; ἡ γενναμένη, the mother.

**Γινώσκω**, γινώσκω, to know (R. γνο); fut. γνώσομαι, p. ἔγνωνκα, 1 fut. p. γνωσθήσομαι, p. p. ἔγνωσμαι, R. from ΓΝΟ'Ω; 2 aor. ἔγνω, from γνώμι, sub. γνώ, opt. γνοίην, imper. γνώθι, inf. γνῶναι, part. γνούς.

## Δ.

**Δαίω**, to learn (δαε, δα); fut. δάσω, &c., R. from ΔΑΕ'Ω, by epenthesis from δάω; whence p. δέδαα (584-586), 2 aor. p. ἐδάην, from δάω comes δάσκω, and, perhaps, by reduplication, διδάσκω to teach.

**Δαίω**, to divide, to feast, to entertain (R. δαι); f. δαίσω, more frequently δάσω, p. δέδακα, &c., R. as from ΔΑ'ΖΩ.

**Δαίω**, burn, set on fire (δαι, δα); second perfect δέδηα, am on fire, regular through all its moods.

**Δάκνω**, to bite (δηκ, δακ); fut. δήξομαι, &c., R. from ΔΗ'ΚΩ; 2 aor. ἔδακον.

**Δαρθάνω**, to sleep (R. δαρθε, δαρθ); fut. δαρθήσομαι, &c., R. from ΔΑΡΘΕ'Ω; 2 aor. ἔδαρθον, poetic ἔδραθον.

**Δεῖδω**, to fear (δεῖδ, διδ, δι); fut. δεῖσω, δέδουκα; also from ΔΙ'Ω, 2 aor. ἔδιον, 2 perf. δέδια (poetice δεῖδια), pl. δediaμεν, by syncope δέδιμεν, &c., and imper. δέδιθι, with a present sense, to fear; the middle δεδίσσομαι, has an active signification, "to frighten."

**Δεικνύω**, δεικνύμι, to show (R. δεικ); f. δείξω, &c., R. as from ΔΕΙ'ΚΩ; Ionic ΔΕ'ΚΩ, hence δέξω, ἔδεξα, δέδεγμαi, &c.

**Δέομαι**, to need (R. δεε, from ΔΕΕ'ΟΜΑΙ); fut. δεήσομαι, &c., R. In the active voice it is used impersonally; as, δεῖ, δεῆσαι, &c. See Impersonal Verbs, 667-672.

**Δέω**, to bind (R. δε); f. δήσω, &c., R., 3 fut. pass. δεδήσομαι, seldom δεθήσομαι.

**Διδάσκω**, to teach (R. διδαχ, and διδασκε); f. διδάξω (and διδασκήσω), δεδίδαχα, &c., R. 685.

**Διδράσκω**, to escape (R. δρα); fut. δράσω, &c. (R. from δράω, a regular verb in use); 2 aor. ἵδραν, ᾶς, ᾶ, &c. Subj. δρώ, ῥς, ῥ,

3c., Opt. *δράιην*, Imp. *δράθι*, Inf. *δράϊναι*, pt. *δράς*; 3f. *ἔ*.

This verb is used in composition only.

*δονέω*, to think (R. *δοκε*, and *δοκ*); f. *δόξω*, &c., R. from ΔΟΨΩ; also fut. *δοκήσω*, poetic.

*δύναμαι*, I can (R. *δυνε*); like *ίσταμαι*; f. *δυνήσομαι*, &c.; 1 aor. pass. *εδυνάσθην* and *εδυνήθην*.

*δύω*, *δύνω*, tr. to enclose, intr. to go into (R. *δυ*); fut. *δύσω*, *δέδυνκα*, &c., R.; 2 aor. *έδυν*, from ΔΥΜΙ.

## E.

*Εγείρω*, tr. to wake (*έγειρ*, *έγερ*); R. Mid. intr. to awake; 2 a. *ήγρόμην*, by syncope for *ήγερόμην*, 2 p. a. *έγρήγορα*, reduplication anomalous.

*Έδω*. See *έσθλω*.

*Έθέλω*, *θέλω*, I wish (R. *έθελε*, and *θελε*); fut. *έθελήσω*, and *θέλήσω*, *ήθέληκα*, R.

*Έθω*, I am wont; only with Epic writers; 2 perf. *είωθα*, Ionic *είωθα*, in the same signification. Plup. *είώθειν*, I was wont.

**ΕΪΔΩ**, to see (*είδ*, *ιδ*); an old verb, which, in the active voice, has only the 2 aor. *είδον* and *ίδον*, used as the aorist of *όράω*, to see—a verb which has only the present *όράω*, the imperfect *ώραον*, Ionic *ώρων*, Attic *έωρων*, and the perfect *έώρακα*, perf. pass. *έώραμαι*; the other parts being made up from *όπτομαι*, and *είδω*, as here. In the middle and passive, *είδω* has the present *είδομαι*, the imperfect *είδμεν*, 1 aor. *είσάμην* (*εισάμην*), like the Latin *vidēre*, meaning to be seen, to seem, to appear, to resemble. The 2 aor. mid. in the imperative *ίδού*, *ίδεσθε*, is used as an interjection, see, lo, behold!

Of this verb, the second perfect *οίδα*, strictly, I have seen, perceived, is used only as a present, meaning I know, having the pluperfect *ήδειν*, as an imperfect, I know, and the future middle *είσομαι*, rarely *είδίσω*, I shall know. The aorists and perf. are supplied from *γινώσκω*.—For the parts of *οίδα*, see 661.

**ΕΪΚΩ**, I resemble, I seem (R. *είκ*, *IK*); is used only in the 2 perf. *έοικα* (Ion. *οίκα*), employed as a present, I am like, I seem, I resemble. Inf. *εοικέναι*, part. *εικός*, -*νία*, -*ός*. Hence the adverb *εικότως*. From this verb comes *είκω* and *έκω*, to compare.

**ἔλω** and **ἔλλω**, to roll up, press together, more commonly **εἰλέω** or **εἰλέω** (R. **εἰλ**, **εἰλε**, or **εἰλε**); fut. -ήσω, &c., 1 aor. inf. **ἐλσαι**, **ἐέλσαι**, part. **έλσας**, perf. pass. **έελμαι**, 1 aor. p. **έάλην**, inf. **άληναι**, or **άλημεναι**, part. **άλεις**, all of which have sometimes the *spiritus asper*, and sometimes the *spiritus lenis*.

**Εἰμί**, I am (R. **εἰ**), from **ἔω**; fut. mid. **έσομαι**, imperfect **ήν**. See 652. But

**Εἰμι**, I go, comes from **ἴω**; f. m. **είσομαι**, p. **εἰα**, Attice **ήια**, imperf. **ήειν**, Ion. **ήια**, **γα**. See 654.

**Εἶπω**, or **ἔπω**, to say; used only in the aorists; 1 aor. **εἶπα**, 2 **είπον**, 1 aor. mid. **εἰπάμην**. The initial **ει-** is retained through all the moods. Compounds used by the poets are **ένέπω**, **ένέσπω**, **ένίσπω**. The other parts are supplied from **έρω**, which see.

**Εργω**, to shut out (R. **εργ**); f. **εἶρω**, &c., R. perf. pass. 3 pl. **έερχαται**, Epic for **εἰργμένοι εἰσί**, 600. But **εἰργνυμι**, f. **εἶρω**, means to shut in.

**Ελαίνω**, to drive (R. **ελα**); fut. **ελάσω**, p. **έληκα**, &c., R. from **ελάω**, also in use. The Attic future is **ελάω**, **έλης**, **έλη**, &c., for **ελάσω**, **ελάσεις**, &c.

**Ελκω**, and **έλεκω**, to draw (R. **ελκ** and **έλκυ**); f. **έλξω** and **έλέκω**, 1 aor. **εἴλξα**, &c., R.

**Ενόδω**, to lie upon, to be close to (R. **ενοθ**); perf. **ένήνοθα**; used chiefly in compounds; as, **παρ-ένήνοθεν**, **αν-ήνοθεν**, &c.

**Εννέμω**, to clothe (R. **έν**); fut. **έσω**; p. pass. **είμαι**, and also **έσμαι**, from **ἔω**; **άμφέννυμι** has Attice **άμφίω** for **άμφέσω**; **άμφάξω** and **άμφίεζω** are rare forms of the same word.

**ἔπω**. See **εἶπω**.

**ἔπω**, to be actively employed (1 R. **έπ**, 2 **σπ**); 2 aor. **έσπον** and **έσπόμεν**, as if from **ΣΠΕ΄Ω**. Mid. **έπομαι**, to follow, fut. **έφομαι**. See **έχω**; to be found chiefly in compounds.

**ἔπιω**, and **έρω**. See **ρέζω**. See also in **εργω**.

**Εριδαίνω**, to contend (R. **ερίω**); fut. **ερίδῃσω**, &c., as from **ἘΡΙΑΔΕ΄Ω**, hence **ερίσω**, s. s.; fut. **ερίσω**, &c., regular.

**Ερομαι**. See **έρω**.

**Ερῶ**, to go away (R. **έρβε**); f. **έρρήσω**, &c., R. from **ἘΡΡΕ΄Ω**.

**Ερυθαίνω**, to make red (R. **ερυνθε**, and **ερενθ**); fut. **έρυνθῃσω**, &c. (R. from **ἘΡΥΘΕ΄Ω**), and also **ερέσω**, as if from **ἘΡΕΤ΄Ω**.

**Ερχομαι**, to come (R. **έλευθ**, **έλυθ**); fut. **έλεύσομαι**, 2 perf. **έλήλυθα**, from **ἘΛΕΤ΄ΘΩ**; whence also 2 aor. act. **ήλθον**, by syncope

for ἡλθον. For ἤλθον, ἐλθεῖν, the Doric writers have ἦνθον, ἐνθεῖν. In some tenses εἰμι is more in use than ἔρχομαι.

**ΕΡΩ** by metathesis ῥέω, and by epenth. ἐρέω; also εἶρω, by ep. εἰρέω, from one or other of which the tenses in use are regularly formed (1 R. ἐρ, ῥε, and ἐρε, 2 ἐρ); thus from ἔρω, 1 aor. m. ἡράμην, from ῥέω, fut. ῥήσω, and 1 aor. p. ἐρρήθην, and ἐρρέθην; from ἐρέω, fut. ἐρέσω, p. εἰρηκα, p. pass. εἰρημαι, fut. ἐρῶ, 2 a. m. ἡρόμην; and probably from εἰρέω, comes the fut. εἰρήσομαι.

**Ἔρομαι**, in the sense of *to ask*, occurs chiefly as an aorist to ἐρωτάω, scil. ἡρόμην, subj. ἔρωμαι, imp. ἐροῦ, also f. ἐρήσομαι.

**Ἔσθίω**, *to eat*; used in the pres. and imp. for ἔδω. See ἔδω.

**Εἶδω**, *to sleep* (R. εἶδε); fut. εἰδήσω, &c., R. from ΕΥΔΕΩ, augments the initial vowel, thus, ἠίδον; so in compounds, καθήιδον, &c.

**Εὑρίσκω**, *to find* (R. εἶρε, εἶρ); f. εὐρήσω, &c., R. from ΕΥΡΕΩ, by epenth. from ΕΥΡΩ; whence a form of the 1 aor. m. εὐρόμην. This verb has ε before -θήσομαι and -θην; as, εἰρέθην (533).

**Ἐχθάνομαι** and ἀπεχθάνομαι, *I am hated* (R. ἐχθε); fut. ἐχθήσομαι, perf. p. ἤχθημαι, R. from ἐχθέομαι, from ἐχθω, poetic, and used only in the present.

**Ἐχω**, *to have* (1 R. ἐχ, and σχε, 2 σχ); fut. ἔξω (with the aspirate), or σχήσω, p. ἐσχηκα, &c., R. from ΣΧΕΩ, also σχέθω, 2 aor. ἔσχον, subj. σχῶ, opt. σχοίην, imp. σχές, inf. σχεῖν. This verb has another form of the present and imperfect, ἰσχω and ἰσχον, in the sense of *to hold*, which has the future σχήσω, &c.; so also σχέθω, ἐσχεθον. In the compounds observe the following varieties; viz., ἀνέχω (for which also ἀνασχεθω) in the middle has a double augment in the imperf. and second aorist, ἠνειχόμην, ἠνεσχόμην: ἀμπέχα, *to inclose*, has f. ἀμφέξω, 2 aor. ἠμπισχον; mid. ἀμπέχομαι or ἀμπισχνέομαι, *to wear*; fut. ἀμφέξομαι, 2 aor. ἠμπισχόμην; ἱπισχνέομαι, *to promise*, fut. ἱποσχέσομαι, &c., R.

**Ἐψω**, *to cook* (R. ἐψε); fut. ἐψήσω, &c., Reg. from ΕΨΕΩ.

**Ἔω**, *to place* (R. ἐ); Defective, 1 a. εἶσα, f. m. εἰσομαι, 1 a. m. εἰσάμην. The derivatives from this root are—1. ἤμαι, *I sit* (perf. for εἶμαι), 658; 2. ἐζομαι, *to set down* (whence ἵζω and καθίζω, R.); 3. ἐννυμι, *to clothe*; and 4. ἵημι, *to send*, ἦσω, εἶκα, R. 655.

Z.

*Ζάω, to live* (R. ζα); f. m. *ζήσομαι*; 2 aor. *ἔζην*, as if from ΖΗΜΙ. For the contractions of this verb, see 559, *Obs.* 2. To supply the defective parts of this verb, tenses are borrowed from βιάω.

*Ζευγνύω and ζεύγνυμι, to join* (1 R. *ζευγ*, 2 *ζυγ*); f. *ζεύξω*, &c., R. from ΖΕΥΓΩ, 2 a. p. *εζύγην*.

*Ζωννύω, ζώννυμι, to gird* (R. ζο); f. *ζώσω*, &c., R. from ζώω, perf. pass. *ἔζωσμαι*.

H.

*Ἡδύω, to sweeten, to please* (R. ἡδ); ἡσω, &c., R. s. s. as ἀνδάνω, which see.

*Ἡμαί, to sit*; see ἩΩ, and 658.

*Ἡμί, by aphæresis for φημί, I say*; likewise ἦν, ἦ, for ἐφην, ἐφη. See 660.

Θ.

*Θέλω. See ἐθέλω.*

*Θήφω, to be amazed* (root θαφ, and θηφ); used only in the 2 aor. *ἔταφον*, and 2 perf. *τέθηπα*, in which the second aspirate is changed instead of the first, contrary to 58.

*Θηγάνω, to sharpen* (R. θηγ); f. *θήξω*, &c., R. from θήγω, s. s.

*Θιγγάνω, to touch* (R. θιγ); f. *θίξω*, &c., R. from θίγω; 2 aor. *ἔθιγον*.

*Θνήσκω, to die* (root θνα and θαν); f. m. *θανοῦμαι*; p. *τέθνηκα*, and by syncope, *τέθναα*, whence the common forms, *τέθναμεν, τεθνάσιν, τεθνάναι*, &c. (584-586); from ΘΑΝΩ comes f. m. *θανοῦμαι*, and 2 aor. s. *έθανον*. From the p. a. *τέθνηκα*, comes a new present *τεθνήκω*, f. *τεθνήξω*. Parts also occur as if from a form in *μι*; thus, *τέθναθι, τεθναίην*, as if from *τέθνημι*.

*Θορνύω, θόρνυμι, θρώσκω, to leap, or spring* (R. θορ, from ΘΟΡΩ), f. m. *θοροῦμαι*, Ion. *θοροτομαι*, 2 aor. *έθορον*.

I.

*ἸΑΠΥΝΩ, ιδρύμι, from ιδρύω, Reg. tr. to set, or place* (R. *ιδρύν* and *ιδρύν*); f. *ιδρύσω*, &c., R. 1 aor. p. *ιδρύνθημι*.



**ἵζαναι**, ἵζω, *to set* (R. ἰδ, ἰζα); fut. ἵξω, &c., R. from ἵζω; and ἵσω, &c., R. from ἵζω. In like manner καθιζάνω, καθίζω, &c. See \*ΕΩ.

**ἵσθαι**, *to send* (R. ἰ); f. ἵσω, p. εἶκα, 1 aor. ἵστα, mid. ἵεμαι, from \*ΕΩ. 65B.

**ἰκάνω**, ἰκέομαι, *to come* (R. ἰκ); from ἰκω, s. a. R., whence f. m. ἰζομαι, perf. pass. ἵγμαι, 2 aor. ἰκόμην.

**ἰλάσσομαι**, *to propitiate* (R. ἰλα); f. ἰλάσομαι, ἰλάσθην, R. from ἰλάω; whence ἰλάομαι, ἰληθί, in Homer.

**ἵπταμαι**. See πέτομαι.

**ἴσθαι**, *to know*; m. ἴσθαι, used by Doric writers. See εἶδω.

**ἴσχω**. See ἔχω.

## K.

**καθέζομαι**, *to sit* (κατά and ἕζομαι, R. ἰδ); fut. καθεδύμαι, 1 aor. p. ἐκαθέσθην.

**κεῖμαι**. See 659.

**κέλομαι**, *to order* (R. κελε); f. κελήσομαι, &c., R. from κέλομαι.

**Κεραννύω**, κεράννυμι, *to mix* (R. κερα); fut. κεράσω, &c., Reg., from κέραια. Sometimes κέκρᾱκα, κέκραμαι, by syncope for κέκεράκα, κέκεραμαι, and Ion. κέκρημαι. Ἐκεράθην, κεράθησομαι, and ἐκεράσθην, κερασθήσομαι. Hence, also, κιρνάω, from which κίρνημι, s. s. imper. κίρνη for κίρναθι.

**κῆδω**, tr. *to make anxious* (κηδε, κηδ); f. κηδήσω, 2 p. κέκῆδα, with a present intransitive sense, *to be anxious*, κηδόμαι, irreg. perf. future κεκαθήσομαι.

**Κερδαίνω**, *to make gain* (R. κερδαν, and κερδα); f. κερδανῶ and κερδήσω; perf. κέκερδηκα, or -ακα.

**Κιχάνω**, *to overtake* (κιχ, κιχε); f. κιχήσω, &c., R. from κιχέω; 2 aor. ἐκιχον, and from ΚΙ'ΧΗΜΙ, ἐκίχην.

**Κίχρημι**, *to lend* (R. χρα); fut. χρήσω, &c., R. from χράω.

**κίω**, *to go*; not used in pres. indic., but in the other moods and imperf. ind., and is accented like the second aorist.

**κλάζω**, *to cry aloud* (κλαγγ, κλαγ); f. κλάξω, &c., R. from κλάγγω; 2 perf. part. κεκληγώς, as if from κλήγω, 2 a. ἐκλαγον.

**κλύω**, *to hear* (R. κλυ); Reg. except the imperative pres. κλύθι, as if, from ΚΛΥΜΙ, as well as κλύε, reg.

**Κορεννύω**, κορέννυμι, *to satisfy* (R. κορε); f. κορέσω, ἐκόρεσα, &c., R., from κορέω; p. p. κεκόρεσμαι, ἐκορέσθην. Κόρέω, reg., *to sow*, is a different verb.

- Κράζω**, *to cry* (R. κραγ); f. κράξω, &c., R. except the imperative perfect κέκραχθαι, 2 a. ἐκράγον.  
**Κρεμάννυμι**, κρεμάννυμι, and κρήνημι, *to hang* (R. κρεμα); f. κρεμάσω, &c., R. from ΚΡΕΜΑΨΩ. Attic f. κρεμῶ, ψς, θς, &c., 576. Perf. p. κρέμαμαι without the augment.  
**Κτείνω**, *to kill* (κτειν, κτν); fut. κτενῶ, &c., R.; 2 aor. ἐκτανον, and ἐκτην from ΚΤΗΜΙ.  
**Κυλίνδω**, *to roll* (R. κυλι); fut. κυλίσω, &c., R. from κυλίω, s. a.  
**Κυνέω**, *to kiss* (R. κυνε, and κυ); fut. κυνήσω, &c., R.; also κύσω, &c., R. from κύω.

Λ.

- Λαγχάνω**, *to receive by lot* (λαχ, ληχ); f. λήξω, &c., R. from ΛΗΨΩ. 2 aor. ἐλαχον, perf. ἐλέγχω. 584-586.  
**Λαμβάνω**, *to take* (λαβ, ληβ); f. m. λήψομαι, p. εἴληφα, 2 aor. ἐλαβον, &c., R. from ΛΗΨΩ. Ionic perf. λελάβηκα. Also of the same signification—  
**Λάζομαι**, λάζομαι, dep. Ionic and Doric forms for λαμβάνω.  
**Λανθάνω**, *to be hid* (λανθ, ληθ); f. λήσω, &c., R. from λήθω; ἐπιλανθάνομαι (mid.), *to forget*; f. λήσομαι.  
**Λούω**, *to wash* (R. λου), in the Attic dialect generally omits by syncope the short vowel after ου; thus, ἐλου, ἐλουμεν, λούμαι, λούσθαι, &c., for ἐλουε, ἐλούομεν, λούομαι, λούεσθαι, &c.  
**Λούεω**, in some of its tenses occurs in Homer.  
**Λῶ**, *to maul*; found only in the sing. λῶ, λῆς, λῆ, plur. λῶμες, λῶντι, Doric as if from ΛΑΨΩ, contracted like ζάω, 559, Obs. 2.

Μ.

- Μάμω**, *to learn* (μαθ, μαθε); fut. μαθήσομαι, p. μεμάθηκα, &c., R. from ΜΑΘΕΨΩ; 2 aor. ἐμαθον.  
**Μάχομαι**, *to fight* (μαχε, μαχ), fut. μαχήσομαι and μαχέσομαι, &c., R. from ΜΑΧΕΨΩΜΑΙ.  
**Μάω**, an old form from which arise the three following defective verbs; viz,  
 1. Perf. μέμαα, *to strive*; with a present signification.  
 2. Pres. m. μάομαι, contr. μῶμαι, *to desire, to seek*.  
 3. Fut. and 1 aor. m. μάσομαι, ἐμασάμην also from μάομαι, *to seek*.

**Μεθύσκω**, to *intoxicate* (R. μεθύ); f. μεθύσω, &c., from μεθύω, s. s.

**Μέλω**, to *care for* (μελ, μελε); f. μελήσω, from ΜΕΛΕΨ, 2 aor. ἐμελον, perf. μέμηλα. In the active voice mostly impersonal, μέλει, ἐμελε, &c. 669.

**Μέλλω**, to *be about to be* (R. μελλε); f. μελλήσω, &c., as from μελλέω.

**Μηκάομαι**, to *beat* (μακ, μηκ); f. μηκάσομαι; 2 aor. ἔμακον, 2 perf. μέμηκα, part. μεμνηκώς.

**Μιγνύω**, μίγνυμι, *to mix* (R. μιγ); f. μίξω, &c., from μίγω, 2 aor. ἐμίγην from ΜΙΨΗΜΙ.

**Μιμνήσκω**, to *reminind* (R. μυα); fut. μνήσω, &c., R. from μνάω.

**Μοργνύω**, μόργνυμι, to *wipe off* (R. μοργ); f. μόρξω, &c., from ΜΟΨΓΩ.

**Μυκάομαι**, to *below*; R. Doric forms, 2 a. ἐμυκον, 2 p. μέμυκα, as if from ΜΥΨΚΩ.

## N.

**Ναίω**, intrans. to *dwell* (R. να); f. νάσω, &c., R. from νάω, trans. to *cause to dwell*.

**Νίζω**, to *wash* (R. νιπ); f. νίψω, &c., from νίπτω, s. s.

**Νοέω**, to *think*; reg. is contracted and accented by the Ionics like βοάω; thus, f. νώσω, 1 a. ἐνώσα, ἐνένωτο, &c.

## O.

**Όζω**, to *smell* (R. όδ); f. όσω, also όζέσω and όζήσω, p. όζηκα, &c., R. from ΌΖΕΨ, 2 perf. όδα, with the Attic reduplication όδωδα, with a present sense.

**Οίγνυω**, οίγνυμι, to *open* (R. ογ); f. οίξω, &c., R. from οίγω. See άνοίγω.

**Οίδα**. See είδω, and 661.

**Οιδάινω**, οιδάνα, οιδίσκω, to *swell* (R. οϊδε); f. οϊδήσω, &c., R. from οϊδέω, Th. s. s.

**Οίομαι** and **οίμην**, to *think* (R. οϊ); f. οϊήσομαι, &c., as from οϊέομαι; imperf. φόμην; οίω, with the diphthong resolved, is retained in some dialects.

**Οίχομαι**, am *gone* (R. οϊχ); imperf. ήχετο, was *gone*, or *went*; f. οϊχήσομαι, p. ήχημαι, R. as from ΟΨΧΕΨΜΑΙ.

**Όλισθαίνω**, όλισθάνω, to *glide, slip* (όλισθ, όλισθε); f. όλισθήσω, &c., R. from όλισθέω, s. s.; 2 aor. ήλισθον.

**Όλλυμι**, όλλυμι, to *destroy* (ολ, ολε); f. όλέσω, &c., R. from ΌΛΕΨ; Att. fut. a. όλώ, m. όλοῦμαι, 2 aor. ήλόμην, perf. ήλωκα. Other forms are όλλω, ήλέκω, ήλέσκα.

- ὀμνῶμι, ὀμνῶ, to swear** (1 R. ὀμο, ὀμ, from ὀΜΩ; f. ὀμόσῃ, &c. R. from ὀΜΩ, with reduplication in the perfect, ὀμόμοκα; f. m. ὀμοῦμαι, from ὀΜΩ.
- ὀμορρύνω, ὀμορρύνμι, to wipe off** (R. ὀμόρρ); f. ὀμόρξω, &c. R. s. s. as μορρύνω, which see.
- ὀνῆμι, ὀνίνημι, to help** (R. ὄνα); f. ὀνήσω, &c. R. from ὀΝΑ'Ω. 2 s. ὀνήμην.
- ὀρμαίνω, to rush** (R. ὀρμα); f. ὀρμήσω, &c. R. from ὀρμάω, s. s.
- ὀρνύω, ὀρνυμι, to excite** (R. ὀρ); f. ὀρω (582), from ὀΡΩ; f. ὀρῶ, from ὀρω, 2 perf. ὀρώρα; hence a new present, ὀρω, s. s., and also ὀρώρω.
- ὀσφραίνομαι, to smell** (R. ὀσφρα, ὀσφραν); fut. ὀσφρανοῦμαι, R. and ὀσφρήσομαι, &c. R. from ὀΣΦΡΕ'ΟΜΑΙ, 2 aor. ὤσφρόμην; ὀσφράομαι late.
- οὐτάω, οὐτάζω, ΟΥ'ΤΗΜΙ, to hit, to wound** (R. οὔτα); fut. οὐτάσω and οὐτήσω, &c. R. from οὐτάω, infin. οὐτάμεναι, Hom. for οὐτάναι.
- ὀφείλω, ὀφλω, ὀφλισκάνω, to owe; viz., money, punishment, i. e., to be guilty** (1 R. ὀφειλε and ὀφλ, ὀφελ); f. ὀφείλῃσω and ὀφλήσω, &c. R. from ὀφειλέω and ὀφλέω; 2 aor. ὤφελον, used only in the expression of a wish; thus, εἰδ' ὤφελον, *O that I, εἰδ' ὤφελες, O that thou*, &c.
- ὀφλισκάνω, to forfeit** (1 R. ὀφλ, ὀφλε); f. ὀφλήσω, p. ὤφληκα, 2 aor. ὤφλον.

## II.

- παῖω, to strike** (R. παῖ and παε); f. παῖω and παῖσσω; the remaining tenses are from the root παῖ.
- πάσχω, to suffer** (1 R. παθ, πενθ); fut. m. πείσομαι (73); 2 perf. πέπονθα; both from ΠΕ'ΝΘΩ; 2 aor. ἐπαθον.
- Πατέομαι, to taste, to eat** (R. πα, from ΠΑ'Ω); 1 aor. ἐπασάμην, p. p. πέπασμαι.
- Πέσσω, to digest** (R. πεπ); f. πέψω, &c. R. from πέπτω, s. s.
- Πεταννύω, πεταννυμι, to expand** (R. πετα); f. πετάσω, R. from πετάω, exc. p. p. πέπταμαι, which is from the syncopated form πτάω. Other forms are πιτνάω and τίτημι, s. s.
- Πέτομαι, πέταμαι, πετάομαι, to fly** (R. πέτα); f. πετήσομαι, &c. R. from πετάομαι; 2 aor. ἐπτην, from ἰπτημι; also p. p. πεπότῃμαι, from ποτάομαι; by syncope ἐπετόμην becomes ἐπτόμην, and so of other tenses.

**Πέφνω.** See **φένω**.

**Πήγνυμι, πεγνύω, to fasten** (παγ, πηγ); f. **πήξω, &c.** R. from ΠΗΤΩ;  
2 perf. **πέπηγα, 2 a. pass. ἐπάγην.**

**Πιλόω, πιλῶμι, to approach; a. s. as πελάζω, from which the other tenses are taken.**

**Ἐμπλόω and ἐμπλήμι, to fill** (R. ΠΛΑ, whence ἐμπλήμι); f. **πλήσω, &c.**  
R. from ΠΛΑΨΩ = πλήθω. When, in composition, μ comes before the initial π in this word, the strengthening μ of **ἐμπλήμι** is omitted; as, **ἐμπλήμι**; so also in

**Ἐμπερῶμι, to burn** (R. πρά); f. **πρήσω, &c.** R. from ΠΡΑΨΩ = πρήθω.

**Πίνω, to drink** (πι, πο), p. **πέπωκα, mid. πέπομαι, from ΠΙΩΩ; 2 aor. ἐπιον, from πίνω, Th.; imperat. commonly πίνε, sometimes πίε; fut. πίομαι, like ἐδομαι, shall eat; πιούμαι is also found.** From this theme also comes

**Ἐπίσω, to cause to drink** (R. πι); f. **πίσω, &c.** R. from **πίνω.**

**Πεπράσκω, to sell** (R. πρα, from ΠΡΑΨΩ). The forms in use are **πέπρακα, πέπραμαι, ἐπράθην, πεπράσομαι.** The future and aorist active are wanting.

**Πίπτω** (Attic and poetic **πίτνω**), **to fall** (1 R. **πετ** and **πτο**); f. **πεσοῦμαι, 1 a. ἔπεσα** (rare), from the ancient ΠΕΤΩ; p. **πέπτωκα, from ΠΙΤΩΩ; 2 aor. ἔπεσον** (for ἔπετον).

**Πλάζω, to lead astray** (πλαγ, πλαγ); f. **πλάξω, &c.** R. from **πλάγγω.**

**Πλήσσω, to strike** (1 R. **πληγ, πλαγ**); f. **πλήξω, &c.** R. ext. **2 aor. π. ἐπλήγην; compounds regular throughout.**

**ΠΡΙΨΑΜΑΙ, to buy; of which there is in use only 2 aor. ἐπριάμην, as an aorist to ὠνέομαι.**

**Πυνθάνομαι, to learn by inquiry** (πένθ, πυνθ); f. **πέυσομαι, &c.** **2 aor. π. ἐπυνθόμην, perf. pass. πέπυσμαι.**

## P.

**Ψέζω, ἐρδω, ΨΕΩ, to do** (1 R. **βεγ, ἐργ, ἐρδ**); fut. **βέξω and ἐρξω, &c.** R. **2 perf. ἔεργα.**

**Ψέω, to flow** (R. **ρευ** and **ρνε**); f. **βέσω and ρνήσω, p. ἐρρύηκα, &c.** R. from **ρνέω, 2 aor. pass. ἐρρύην.**

**Ψήγνυμι, ρηγνύω, tr. to break** (ρηγ, ραγ); f. **ρήξω, &c.** R. from **ρήσσω** (i. a. **ΨΗΤΩ**), s. s. **2 perf. ἐρρώγα, with intrans. signification, I am broken. 2 a. pass. ἐρράγην.**

**Ψώννυμι, ρωννύω, to strengthen** (R. **ρo**); f. **ρώσω, &c.** R. from **ΨΟΩ.**

## Σ.

**Σβεννώ, σβεννύμι, to extinguish** (R. σβε); f. σβέσω, &c. R. from σβεω; also p. ἐσβηκα, ἐσβεσμαι, 2 a. ἐσβην, intr. *to go out*; from ΣΒΗΜΙ.

**Σέω, to move, impel**; reg. except that, like verbs beginning with ρ, it commonly doubles σ after the augment, and, in the 1 aor., omits σ, the tense-sign; thus, 1 aor. ἐσσενα, mid. ἐσσενάμην, perf. pass. ἐσσυμαι (235, Obs).

**Σκεδαννώ, σκεδάννυμι, σκιδνάω, σκίδνυμι, to scatter** (R. σκεδα); fut. σκεδάσω, Attic σκεδῶ, &c. R. from σκεδάω; p. p. ἐσκέδασμαι.

**Σκέλλω, to dry up** (R. σκελ and σκλα); f. σκελώ, p. ἐσκληκα, 1 aor. ἐσκηλα, 2 aor. ἐσκλην.

**Σμάω, σμῆς, &c.** (251, Obs. 2), *to wipe* (R. σμα and σμηχ); f. σμήσω, &c. 1 aor. p. ἐσμήχθην, from σμήχω, s. s.

**Σπένδω, to make a libation** (R. σπενδ); f. σπείσω, &c. R. (13).

**Στορεννώ, στορεννύμι, to spread** (R. στορε); f. στορέσω, &c. R. from ΣΤΟΡΕΩ; also,

**Στρωννώ, στρώννυμι, to spread** (R. στρε); f. στρώσω, &c. R. from ΣΤΡΩΩ; by metathesis and syncope from ΣΤΟΡΕΩ.

**Σχείν.** See ἔχω.

**Σώω, to save** (R. σω, σωδ); f. σώσω, &c. R. ex. 1 aor. pass. ἐσώθην, instead of ἐσώσθην and ἐσαώθην, from the older form σαώω.

## Τ.

**Ταλάω, to bear** (R. τλα); f. τλήσω, &c., reg. from the syncopated form τλάω, s. s.; 2 aor. ἐτλην, from τλήμι.

**Τέμνω, to cut** (τεμ, τμα, and τμηγ); fut. τεμῶ, reg. also f. τμήσω and τμήξω, from τμάω and τμήγω; 2 aor. ἐταμον and ἐτεμον, p. τέτμηκα.

**Τέρσομαι, intr. to dry**; 2 aor. inf. pass. τερῆναι and τερσέμεναι, as if from ἐτέρσην.

**Τέτμον and ἐτετμον, a defective 2 aorist used in Homer, to meet with, to find.**

**Τέτω, to bear** (τεκ); f. τέξω, &c. R. from ΤΕΚΩ; 2 aor. ἐτεκον, 2 perf. τέτοκα.

**Τίνω, τανύω, τίννυμι, to expiate** (R. τι); f. τίσω, &c. R. from τίω.

**Τιτρώ, τετράινω, τίτρωμι, to bore** (R. τρα); f. τρήσω, &c. R. from τρώω.

Τιτρώσκω, *to wound* (R. τρο); f. τρώσω, &c., R. from τρώω.

Τρέχω, *to run* (1 R. θρεχ and δραμ); δραμοῦμαι, p. δεδράμηκα (549, *Ess.*),  
2 aor. ἔδραμον, poet. θρέξομαι, ἐθρεξα.

Τρύχω, *to consume* (R. τρυχο); 1 aor. ἐτρίχωσα, &c.

Τυγχάνω, *to happen, to obtain* (τυχ, τευχ); fut. τεύξομαι, 2 aor. ἐτυχον, p. τετύχηκα, late τέτευγμαι, ἐτεύχθην.—*Note.* This verb must be carefully distinguished from the regular kindred verb τεύχω, *to prepare*; fut. τεύξω, &c., R.

## Υ.

Υπισχέτομαι, *to promise* (from ὑπό and ἔχ); f. ὑποσχήσομαι, &c. See ἔχω.

## Φ.

Φάγομαι. Hellenistic future like ἔδομαι and πίομαι; 2 aor. ἔφαγον. See ἰσθίω.

Φάσκω. See φημί.

Φένω, *to kill* (1 R. φεν, φαν); 2 aor. πέφνον and ἐπέφνον; part. πέφνων, accented on the penult, p. p. πέφαμαι, 3 f. p. πεφήσομαι. Hence φόνος, from root φον.

Φέρω, *to bear*; used in the pres. and imperf. (R. οἱ, ἐνεκ, and ἐνεγκ); f. οἶσω (from ΟΙΩ), p. ἐνήνοχα; 1 f. pass. οἰσθήσομαι; 1 aor. act. ἤνεγκα, for ἡνεγξα, from 'ΕΝΕΓΚΩ, Attice commonly ἡνεκα, &c.; 2 aor. ἡνεγκον, from the same.

Φημί, *to say* (R. φα); f. φήσω; 2 aor. ἔφην. See 660.

Φθάνω, *to come before, to anticipate* (R. φθα); f. φθάσω or φθήσω, &c., R. from ΦΘΑΨΩ, 2 aor. ἐφθην, from φθηνί.

Φθίνω, *to corrupt, to fall* (R. φθι); f. φθίσω, &c., R. from φθίω, s. s.; other forms are φθίσθω, φθινέω, and φθινύθω, used in the pres. and imperf.

Φραγνύω, φράγνυμι, *to enclose* (R. φραγ); f. φράξω, &c. R. from ΦΡΑΨΩ, same as φράσσω, s. s.

Φύζω, *to flee, to put to flight* (R. φυγ); f. φύξω, &c., R. Other kindred forms are φύγω and φεύγω, R. and it has the derivatives φυζάω and φύζημι.

Φύρω, *to mix, to knead* (R. φυρ and φυρα); f. φυράσω, Ion. φυρήσω; old fut. φύρσω; 1 a. ἐφυρσα; p. p. πέφυρμαι and πεφύραμαι.

Φύω, *to beget* (R. φυ); f. φύσω, 1 aor. ἐφύσα. But the perf. πέφυκα, and 2 aor. ἐφυν, have a passive or intransitive signification, *to be begotten, to be, to become*.

X.

**Χάζω, χανόανω, to recede, to stand open, to contain** (R. *χad*); fut. *χάσω*, &c. R. from *ΧΑ'ΔΩ* (s. s. with *ΚΑ'ΖΩ*, whence *κέκασμαι* or *κέκαδμαι*); 2 aor. *ἐχάδον* and *κέκαδον*, 2 perf. *κέχαδα*; derivatives and varieties of forms are numerous.

**Χαίνω, χάσκω, χασκάζω, to gape or yaw** (R. *χαιν*); f. *χανῶ*, &c. R. from *χαίνω*, a derivative from *ΧΑ'Ω*; from which also *κάζω* and *χάζω*; which see above.

**Χαίρω, to rejoice** (*χαῖρ*, later *χαῖρε*, *χαρ*); f. *χαίρήσω*, &c., R.; 2 a. p. *ἐχάρην*, perf. *κεχάρημαι* and *κέχαρμαι*.

**Χανόανω, to grasp** (R. *χανῶ*, *χενῶ*, *χad*); f. m. *χείσσομαι* (73); 2 aor. *ἐχάδον*, 2 perf. *κέχανδα*.

**Χάσκω.** See *χαίνω*.

**Χέω, to pour out** (R. *χεν*); f. *χείσω*, &c., R. 1 aor. *ἐχευσα* and *ἐχεα* (by elision for *ἐχευσα*); hence imperative *χέον*, *χεάτω*, &c., infinitive *χέαι*; also f. *χέω*, *χεῖς*, *χεῖ*, mid. *χέομαι*.

**Χρᾶω.** This verb has five different forms, with as many different significations; root of all, *χρα*.

1. *χράω*, to give an oracular response; regular.

2. *κίχρημι*, to lend; like *ἰστημι*.

3. *χρή*, it is necessary; partly like verbs in *μι* (see *Impera. Verbs*, 667-672).

4. *χράομαι*, to use; in the contracted tenses takes *η* for *α* (559, Obs. 2).

5. *ἀπόχρη*, it suffices; pl. *ἀποχρῶσιν*, inf. *ἀποχρήν*, &c.

**Χρῶννω, χρώννυμι, to color** (R. *χρο*); f. *χρώσω*, &c. R. p. pass. *κέρωσμαι*.

**Χωνόω, χώννυμι, to heap, to dam** (R. *χῶ*); f. *χώσω*, &c. R. from *χόω*, s. s. perf. pass. *κέχωσμαι*.

Ω.

**Ωθέω, to push** (R. *ώθ* and *ώθε*), has the syllabic augment throughout; thus, imp. *ώθουν*, f. *ώσω* and *ώθησω*; 1 f. p. *ώσθησομαι*.



## INDECLINABLE WORDS OR PARTICLES.

**687.**—The *Indeclinable* parts of speech, sometimes denominated *Particles*, are those which suffer no change of form by inflection. They are the *Adverb* (which includes the *Interjection*), the *Preposition*, and the *Conjunction*.

### THE ADVERB.

**688.**—An **ADVERB** is a word joined to a *verb*, an *adjective*, or another *adverb*, to modify it, or to denote some circumstance respecting it.

Adverbs may be considered in respect of *Signification*, *Derivation*, and *Comparison*.

## THE SIGNIFICATION OF ADVERBS.

**689.**—In respect of signification, adverbs may be ranged in Greek as they are in Latin and other languages, under the following heads:—

**690.**—*Adverbs of Place*; comprehending those which signify,

1st. *Rest in a place*.—These generally end in  $\delta\iota$ ,  $\sigma\iota$ ,  $\sigma\upsilon$ ,  $\eta$ ,  $\sigma\iota$ ,  $\chi\sigma\upsilon$ ,  $\chi\eta$ ; as,  $\alpha\rho\rho\acute{o}\delta\iota$ , *in the field*.

2d. *Motion from a place*.—These generally end in  $\delta\epsilon\iota\nu$  or  $\delta\epsilon$ ; as,  $\alpha\rho\rho\acute{o}\delta\epsilon\iota\nu$ , *from the field*.

3d. *Motion to a place*.—These generally end in  $\delta\epsilon$ ,  $\sigma\epsilon$ ,  $\varsigma\epsilon$ ; as,  $\alpha\rho\rho\acute{o}\delta\epsilon$ , *to the field*. (709.)

All the above three classes are relics of ancient forms of case-endings.

4th. *Motion through or by a place*.—These are generally feminine adjectives in the dative singular, having  $\acute{o}\delta\eta$  understood; as,  $\acute{\alpha}\lambda\lambda\eta$ , *by another way*.

**691.—Adverbs of Time**; as, νῦν, *now*; τότε, *then*; ποτέ, *at one time*.

**692.—Adverbs of Quantity**; πόσον, *how much*; πολύ, *much*; ὀλίγον, *a little*, &c.

**693.—Adverbs of Quality**; these end in *ως*; οὕτως, *thus*; sometimes in *α* and *η* (which are properly datives of the first declension); also in *η*, *ι*, *ει*, *δον*, *δην*, *στι*, and *ξ*.

**694.—Adverbs of Manner** (viz., of action or condition); including those which express *exhortation*, *affirmation*, *negation*, *granting*, *forbidding*, *interrogation*, *doubt*, &c.

**695.—Adverbs of Relation**; or such as express circumstances of *comparison*, *resemblance*, *order*, *assemblage*, *separation*, &c.

**696.—Adverbs of Exclamation**; in other languages usually denominated Interjections. (See 697, Obs. 2.)

### 697.—OBSERVATIONS.

Obs. 1. Some adverbs have such an affinity, that, beginning with a vowel, they are RELATIVES; with π, INTERROGATIVES; with τ, DEMONSTRATIVES, or *responsives*, as follows:

RELATIVE.	INTERROGATIVE.	DEMONSTRATIVE.
ὅ, ὅπῃ, { <i>which way.</i> { <i>by what means.</i>	πῇ, { <i>which way?</i> { <i>by what means?</i>	τῇδε or { <i>this way, or</i> { <i>by this means</i>
ὅτε, ὅποτε, ἡνίκα, <i>when.</i>	πότε, πηνίκα, <i>when?</i>	τότε, τήνικα, τῆνικαῦτα, <i>then.</i>
δθεν, ἐπόθεν, <i>whence.</i>	πόθεν, <i>whence?</i>	τόθεν, <i>thence.</i>
οὐ, or ὅθι, <i>where.</i>	ποῦ, or πόθι, <i>where?</i>	τόθι, <i>there.</i>
ὅσον, <i>how much.</i>	πόσον, <i>how much?</i>	τόσον, <i>so much.</i>
οἷον, <i>of what sort.</i>	ποῖον, <i>what sort of?</i>	τοῖον, <i>of such a sort.</i>
ὅσῳς, <i>how often.</i>	πόσῳς, <i>how often?</i>	τόσῳς, <i>so often.</i>

*Obs. 2.* Under adverbs in Greek are classed those particles of exclamation which express some sudden emotion of the mind, and are, in the grammars of most other languages, denominated *Interjections*. The most common of these are the following, which express

<i>Rejoicing</i> ; as, <i>λοῦ, ῶ.</i>	<i>Condemning</i> ; as, <i>ὦ, φεῦ.</i>
<i>Grieving</i> ; as, <i>λοῦ, ὦ, φεῦ</i>	<i>Admiring</i> ; as, <i>ὦ, βαβαί,</i>
<i>Laughing</i> ; as, <i>ᾄ, ᾄ.</i>	<i>πάπα.</i>
<i>Bewailing</i> ; as, <i>αἶ, οἶ, ῶ,</i>	<i>Deriding</i> ; as, <i>λοῦ, ὦ, ὄ.</i>
<i>δοτοῖ.</i>	<i>Calling</i> ; as, <i>ὦ.</i>
<i>Wishing</i> ; as, <i>εἰ, εἴθε.</i>	<i>Enjoining silence</i> ; as, <i>ἤ, ἤ.</i>
<i>Rejecting</i> ; as, <i>ἀπαγε.</i>	<i>Threatening</i> ; as, <i>οὐαί.</i>
<i>Praising</i> ; as, <i>εἰα, εὖγε.</i>	<i>Raging</i> ; as, <i>εὐοί.</i>

### THE FORMATION AND DERIVATION OF ADVERBS.

**698.**—A few adverbs in Greek are *primitives* ; as, *νῦν, now* ; *χαμαί, on the ground* ; *χθές, yesterday*.

But the greater part are *derivatives*, and are of two classes.

**699.**—The *first class of derivatives* consists of such words as are not strictly speaking adverbs, but are so denominated from being sometimes used in an adverbial sense, either by virtue of their signification, or by ellipsis for an adverbial phrase ; of these the following are examples:—

**700.**—The accusative of neuter adjectives ; as, *πρῶτον, first* ; *τὸ πρῶτον, τὰ πρῶτα, at the first* ; *τὰ μάλιστα, chiefly* ; *ὀξύ, sharply*.

**701.**—The oblique cases of nouns and pronouns ; as,

Gen. *σμοῦ, together* ; from *σμός, united*.  
*οὐδαμοῦ, nowhere* ; from *οὐδαμός, no one*.

**Dat.** κύκλῳ, *around* (i. e., *in a circle*); from κύκλος, *a circle*.

τάχει, *swiftly, with swiftness*; from τάχος, *swiftness*.

**Acc.** ἀρχήν and ἀρχάς (sup. κατὰ), *from the beginning*, hence, in negative clauses, *not at all*; from ἀρχή, *beginning*.

δίκῃ, *as, like*; from δίκη, *manner*.

**702.**—Verbs are sometimes used as adverbs; thus,

The imperative; as, ἄγε, ἴθι, ἴδε, &c.

The second aorist active; as, ὤφελον, ὠφελον; from ὀφείλω.

The present optative of εἰμί; viz., εἴη, *so be it, very well*.

*Obs.* 1. To these may be added—

1st. Nouns compounded with prepositions; as, ἐκποδῶν, *out of the way*.

2d. Prepositions united together; as, παρὲς, *aside from*.

3d. Prepositions joined with adverbs; as, ἔπειτα, *then, afterward*.

**703.**—The *second class of derivatives* consists of such words as have undergone a change of form, and are used only in an adverbial sense. These are so numerous and varied in form and derivation, that a perfect classification cannot be given. The following, as most important, may be noticed; viz.,

**704.**—Adverbs in *ως* express a circumstance of quality or manner, and are for the most part formed from adjectives by changing *ος* of the nominative or genitive into *ως*; as, φίλως, from φίλος; σωφρόνως, from σώφρων, gen. σώφρονος.

**705.**—Adverbs in *ι*, or *ει*, express a circumstance of manner, and are generally formed from nouns; as, ἀναιμεί, *without bloodshed*; αὐτοχειρί, *with one's own hand*.

**706.**—Adverbs in *τι* and *τει* are formed from the verbal adjectives in *τός* and *τέος*; thus, *ὀνομαστί*, *by name*; *ἀνδρωτί*, *without sweating*. So also those in *δην* (the characteristic of the verb being changed, when necessary, according to the laws of euphony, 56); thus, from *βατός* is formed *βάδην*, *by steps* (from *βάω*); from *συλληπτός*, *συλληβδην*, *collectively*; from *κρυπτός*, *κρύβδην*, *secretly*, &c. Sometimes the termination *αδην* is added; as, *σποράδην*, *scattered*.

**707.**—Adverbs in *ιστι* come from verbs in *ίζω*, derived from nouns signifying a nation, party, or class, and signify *after the manner, language, &c.*, of such a nation, &c.; as, *Ἑλληνιστί*, *after the manner of the Greeks*; *ἀνδραποδιστί*, *after the manner of a slave*.

**708.**—Adverbs in *δον* and *ηδον* are for the most part derived from nouns, and relate chiefly to external form and character; as, *ἀγελήδον*, *in herds*; *βετρυδόν*, *in clusters*, as grapes.

*Note.*—If derived from verbal adjectives, they agree in signification with those in *δην*; as, *ἀναφανδόν*, *openly*.

**709.**—Adverbs denoting certain relations of *place* are formed by the addition of certain syllables to the words from which they are derived; viz., *In a place* is denoted by the terminations *θι*, *σι*, *ου*, *η*, *οι*, *χου*, and *χη*; *from a place*, by *θεν* or *ς*; and *to a place*, by *δε*, *σε*, and *ζε*.

**710.**—*Exc.*—Adverbs of place, derived from prepositions, express the relations of *in a place* and *to a place* by the termination *ω*; thus,

IN A PLACE.	TO A PLACE.	FROM A PLACE.
ἄνω, <i>above</i> .	ἄνω, <i>upwards</i> .	ἄνωθεν, <i>from above</i> (from ἀνά).
κάτω, <i>below</i> .	κάτω, <i>downwards</i> .	κάτωθεν, <i>from below</i> (from κατά).

## COMPARISON OF ADVERBS.

**711.**—Adverbs derived from adjectives compared by *τερος* and *τατος*, are compared by changing *ος* of these terminations into *ως*; as,

*σοφῶς σοφωτέρας σοφωτάτως*, from *σοφός*.

**712.**—Adverbs derived from adjectives, compared by *ίων* and *ιστος*, commonly take the neuter singular of the comparative and the neuter plural of the superlative for their comparative and superlative; thus,

*αλοχρῶς αλοχίον αἰσχιστα*, from *αλοχρῆς*.

*Note 1.* This mode of comparison is also used, though more rarely, for those derived from adjectives compared by *τερος* and *τατος*; as,

*σοφῶς σοφώτερον σοφώτατα*

*Note 2.* The accusative neuter of adjectives, both singular and plural, is sometimes used adverbially in all the degrees. To the superlative degree the article is frequently prefixed; as, *τὸ πλείστον* (sup. *κατά*).

**713.**—Adverbs in *ω*, formed from prepositions, are compared by adding *τέρω* and *τάτω*; as, *ἄνω, ἀνωτέρω, ἀνωτάτω*. So also prepositions in the sense of adverbs; as, *ἀπό, ἀπωτέρω*.

*Note.*—Some other adverbs imitate this mode of comparison; as, *ἐγγές, ἐγγυτέρω, ἐγγυτάτω*; yet as often otherwise; thus, comparative *ἐγγύτερον*, and *ἐγγιον*, superlative *ἐγγιστα*.

## INSEPARABLE ADVERBIAL PARTICLES.

**714.**—Certain *particles*, never used by themselves, but prefixed to words by composition, affect the signification of the words with which they are compounded, as follows:—

**715.**—The particle *ἀ* (which becomes *αν* before a vowel) has three different significations:

1st. It marks *privation* (from *ἄνευ*, *without*); as, *ἄνυδρος*, *without water*.

2d. It denotes *increase* (this rare and doubtful); as, *ἄζυλος*, *much wooded*.

3d. It denotes *union* (answering to *ἅμα*, *together*); as, *ἄλογος*, *a consort*.

**716.**—*Ἀρι*, *ἔρι*, *βου*, *βρι*, *δά*, *ζά*, *λά*, *λί*, and sometimes *νή* and *νέ*, increase the signification; as, *δῆλος*, *manifest*; *ἁριδῆλος*, *very manifest*, &c.

**717.**—*Νή* and *νέ* generally express *privation* or *negation*; as, *νήπιος*, *an infant*, from *νή* and *ἔπω* (*ἔπις*), *speak*; but

*Exc.*—*Νή* in some special instances seems *intensive*; as, *νήχυτος*, *that flows in a full stream*, from *νή* and *χέω*.

**718.**—*Δύς* has the meaning of *difficult, bad, hard*; as, *δυσμενής*, *malevolent*; *δυστυχέω*, *I am unhappy*.

*Note.*—The opposite of *δύς* is *εὖ* (which is often used separately). It signifies *well, happily, easily*; as, *εὐμενής*, *benevolent*; *εὐτυχεῖν*, *to be fortunate*.

## THE PREPOSITIONS.

**719.**—A **PREPOSITION** is a word which shows the relation between a noun or pronoun following it, and some other word in the sentence.

**720.**—The *primary use* of prepositions seems to have been to indicate the relations of one thing to another in respect of *place*. From this, by a natural and easy analogy, they are used to express similar relations in respect of *time*.

**721.**—From their primary use in expressing relations of place and time, they are used by analogy to express various other relations among objects, in all of which the primary use of the word may easily be traced.

**722.**—All prepositions ending with a vowel, except ἀμφί, περί, and πρό, reject the final vowel when compounded with, or standing before, a word beginning with a vowel; ἀμφί generally retains ι, but there are many exceptions. It is always rejected before the augment ε. Πρό before ε sometimes combines with it by contraction; thus, πρό ἔργου becomes προῦργου. (485, Obs. 1.)

**723.**—There are *eighteen prepositions*, properly so called, in the Greek language; of these

*Four* govern the *Genitive* only, viz., Ἀντί, ἀπό, ἐκ or ἐξ, πρό.

*Two* govern the *Dative* only, Ἐν, σύν.

*Two* govern the *Accusative* only, Εἰς or εἰς, and ἀνά.

*Four* govern the *Genitive* and *Accusative*, Διά, κατά, μετά, ὑπέρ.

*Six* govern the *Genitive*, *Dative*, and *Accusative*, Ἀμφί, περί, ἐπί, παρά, πρός, and ὑπό.

**724.**—Prepositions vary in meaning according to the *case* which they govern. With the *Genitive*, they have the idea of *origin*, *separation*, and *possession*; with the *Dative*, that of *association*; with the *Accusative*, that of *motion* and *tendency toward*; as, παρ' ἐμοῦ, *from me*; παρ' ἐμοί, *with me*; παρ' ἐμέ, *toward me*.

**725.**—All the prepositions are regularly *oxytone* (except εἰς, ἐν, and ἐκ, *proclitic*); as, ὑπέρ τούτων; but become *paroxytone*—i. e., *draw back* their accent—if they follow the word which they govern; as, τούτων ὑπέρ.



## LIST OF PREPOSITIONS ACCORDING TO THEIR CASES.

### 726.—Prepositions with the Genitive.

Ἄντι, ἀπό, ἐκ or ἐξ, and πρό.

#### 727.—Ἄντι.

Primary signification: *over against, opposite, in front of*. Hence (*over against* in exchange or barter), *instead of, for*; as, ὁ ζῶν ἀντὶ τοῦ τεθνηκότος, *the living instead of the dead*, ἀντὶ τούτων, *for these things*.

In composition; *equality, substitution, &c.*

#### 728.—Ἀπό.

Removal or distance *from, away from*; as, ἀπῆλθον ἀπὸ τῆς πόλεως, *they went away from the city*. Hence, *source*; as, ἐκείνη ἀπὸ τοῦ πολέμου, *from war*; ἀπὸ φόβου, *from fear*.

In composition; *departure, removal, &c.*

#### 729.—Ἐκ or ἐξ.

*Out from, out of*; as, ἐκ τῆς πόλεως, *out of the city*. Hence, *in consequence of* (as growing out of); ἐκ τούτων, *in consequence of these things*, and *after* (out of in time).

In composition: *out of*; hence, *removal, selection, completion* (a thing carried clear out).

#### 730.—Πρό.

*Before, in front of*.

Before in place; as, πρὸ τῆς πόλεως, *before the city*.

Before in time; as, πρὸ τῆς ἡμέρας, *before the day*.

Before in rank; as, πρὸ ἐμοῦ, *before, above me*.

Before for protection; as, πρὸ τῆς πατρίδος, *for one's country*.

In composition. *priority, forth, forward*.

## 731.—Prepositions with the Dative.

'Εν, σύν.

732.—'Εν.

*En*; (in a multitude) *among*; as, ἐν τῷ ποταμῷ, *in the river*; ἐν τούτῳ τῷ χρόνῳ, *in this time*.

*In morally or potentially*; as, ταῦτά ἐστιν ἐν ἡμῖν, *these things are in us*; i. e., *dependent on us, or in our power*.

*In, the sphere of*; as, ἰ ἐξάλλαζαυ τὴν ἀλήθειαν ἐν ψεύδει, *to exchange truth for (the exchange lying within the sphere of) falsehood*.

Similarly in composition.

733.—Σύν, Attic ἔν.

*With* (implying *association* and *accompaniment*); as, σὺν τῷ πατρί, *along with my father*; σὺν τοῖς θεοῖς, *with (the aid of) the gods*.

*In composition*: *with, together*; as, συνέρχονται, *they come together*, or, come *with* (some one, τινί); συμβάλλει, *it casts together with, contributes*.

## 734.—Prepositions with the Accusative.

'Ανά (in prose), εἰς, ὥς.

735.—'Ανά, ὑπ.

'Ανά ῥόον, *up a stream*. Ὑπ *along*, hence *over*; as, ἀνὰ τὴν γῆν, *over, throughout the land*; ἀνὰ πάντα τὸν χρόνον, *over, throughout the whole time*.

*In Epic poetry* with the dative, *on*; as, ἀνὰ σκήπτρῳ, *on a sceptre*.

*In composition*: *up, back*; as, ἀναφέρειν, *to bear back, refer*; ἀναβλέπειν, *to look up, and to recover sight*; ἀναλύνειν, *to loose back, unloose, resolve*.

736.—Εἰς.

*Into* (ἐν-ς, euphonic change, εἰς).

*Of place*; as, εἰς Ἰταλίαν, *into Italy*.

*Of time*; as, εἰς ἔω, *into, until morning*.

*Of tendency*; as, εἰς ταῦτα, *into (so as to produce) these things*; and

*Of purpose*; as, εἰς ταῦτα, *into, for these things*.

*In composition*: *into*.

737.—Ὡς.

*To, only with persons*; as, ὥς ἐμέ, *to me*.

### 738.—Prepositions with the Genitive and Accusative.

*Διά, κατά, μετά, ὡς.*

#### 739.—*Διά.*

Primary signification: *through* (implying *separation*, δι, dis, duo).

740.—With Genitive: *through*.

Of place; as, διὰ τῆς ἀσπίδος, *through the shield*.

Of time; as, διὰ τῆς νυκτός, *through the night*.

Of means; as, διὰ τοῦ ἀγγέλου, *through, by means of, the messenger*.

Idiomatically, διὰ φόβου, *through = in the midst of fears*.

741.—With Accusative: *through* (poetic); as, διὰ δώματα, *through the dwellings*, chiefly, *on account of*; as, διὰ ταῦτα, *on account of these things*.

In composition: *through*, completeness; and *through*, *separation*; hence, *pre-eminence*.

#### 742.—*Κατά*

*Down* (opposite of ἀνά, up).

743.—With Genitive: *down from* (chiefly poet.), κατὰ τῶν πετρῶν, *down from the rocks*; *down in respect to*, χέειν ὕδωρ κατὰ χειρός, *to pour water down in respect to = upon the hand*; hence, *morally*, *down in respect to, against*; as, λέγειν κατὰ τινος, *to speak against any one*.

744.—With Accusative: *as, over against, according to* (the most general relation); as, κατὰ γῆν καὶ θάλασσαν, *by land and sea*; κατὰ ταῦτα, *according to these things*; κατὰ τοὺς νόμους, *according to the laws*; κατ' ἐκείνον τὸν χρόνον, *at that time*.

In composition: *down*; as, καταβαίνειν, *to go down*. Often simply *intensive*; as, κατακαίειν, *to burn up*.

#### 745.—*Μετά*.

*In the midst of* (μέσος), *among*, in connection with.

746.—With Genitive: *among*; as, μετὰ νεκρῶν, *among the dead*. In connection with (more common); as, μετ' ἐμοῦ, *in connection with me*.

747.—With Accusative: *into the midst of* (poet.); as, μετὰ δαίμονας, *into the midst of the divinities*. More commonly, *after, next to*; as, μετὰ ταῦτα, *after these things* (in time); μετὰ τούτους, *next to these* (in place), or *next after*, in rank or order.

748.—In the poets, μετὰ takes the dative; as, μετ' ἀνδράσι, *among men*.

In composition: *among, sharing, imparting, and often change*; as, μεταβάλλω, μετοικεῖν, *to dwell among, or, to change one's residence.*

749.—Υπέρ.

*Over, above.*

750.—With Genitive: *over, of rest in place*; as, ὑπὲρ τῆς πόλεως, *over or above the city.* Over for protection, *on behalf of* (most common); as, ὑπὲρ τῆς πατρίδος, *on behalf of my country.* Hence, more general, *in relation to*; as, λέγω ὑπὲρ τούτων, *I speak on behalf of, or in relation to these things.*

751.—With Accusative: *over, beyond, of motion*; as, ὑπὲρ τὴν θάλασσαν, *over, beyond the sea.* Hence, *morally*; as, ὑπὲρ δύναμιν, *beyond my ability.*

So in composition: *excess, beyond*; as, ὑπερβαίνειν, *overpass.*

752.—Prepositions with the Genitive, Dative, and Accusative.

Ἀμφί, ἐπί, παρά, περί, πρό, ὑπό.

753.—Ἀμφί (amb. ἀμφω, both).

*On both sides of, about.*

754.—With Genitive: *about, concerning* (nearly as περί); as, λέγω ἀμφὶ τούτου, *I speak about this.*

755.—With Dative (post. and Ionic): *about, concerning, on account of*; as, ἀμφὶ φόβῳ, *on account of fear.*

756.—With Accusative: *about, of place, time, employment, &c.*; as, ἀμφὶ τὰ ὄρη, *about the mountains*; ἀμφὶ τούτου τὸν χρόνον, *about this time*; ἀμφὶ τὰ ἱερὰ (employed) *about the sacred rites.*

In composition: *about, around.*

757.—Ἐπί, upon.

758.—With Genitive: *upon, of place, with rest*; as, κεῖται ἐπὶ τῆς τραπέζης, *it lies on the table.* Of time (figuratively); as, ἐφ' ἡμῶν, *upon us = in our time*; ἐπὶ τῆς ἀληθείας, *on the (basis of) truth.*

759.—With Dative: *upon*; as, ἐπὶ τῇ γῇ, *on the earth.* Close upon; as, ἐπὶ τῷ ποταμῷ, *on, close by the river.* Dependent or conditioned upon; as, ἐπὶ ταῖς διαθήκαις, *on condition of the covenants*; ἐπὶ τῷ ἀδελφῷ, *dependent on his brother.*

760.—With Accusative: *upon, with motion*; as, πεσεῖν ἐπὶ τὴν γῆν, *to fall upon the earth.* Upon = *against, to come*; as, ἐπὶ τοὺς πολεμίους, *upon, against the enemy*; ἐπὶ πολὺ, *to a great distance.*

In composition: *upon, toward, after, &c.*

## 761.—Παρά, beside.

762.—With Genitive: *from the side of, from* (as source); as, ἐλθεῖν παρὰ βασιλέως, *to come from the king*. Hence, as ὑπό, for agent; as, ἐπράχθη παρ' ἐμοῦ, *it was done by me*.

763.—With Dative: *by the side of, beside, with*; as, παρὰ τῷ πατρί, *by or with my father, at his side, or, where he lives*.

*With, morally*; as, ταῦτά ἐστι καλὰ παρ' ἡμῖν, *this is honorable with us, or in our opinion*.

764.—With Accusative: *to or toward the side of*; as, παρελθεῖν παρὰ τὸν λαόν, *to come forward to the people*. Then, *aside from*; as, παρὰ τὸν νόμον, *aside from, in violation of law*; παρὰ φύσιν, *contrary to nature*.

In composition: *beside, along, beyond, in violation of, &c.*

## 765.—Περί, around.

766.—With Genitive: *about, concerning*; as, λέγω περὶ σοῦ, *I speak concerning you*. In Homer, *above*.

767.—With Dative: *round about, close around*; as, ζώνη περὶ τῷ σώματι, *a girdle around the body*.

768.—With Accusative: *about, around* (more loosely); as, περὶ τὰ ὄρη, *about the mountains*; περὶ ταῦτα, *about, in reference to these things*.

In composition: *around, over* (excellency).

## 769.—Πρός (πρός).

*In front of, looking toward.*

770.—Genitive: *in front of*; as, κεῖσθαι πρὸς Θράκης, *to lie over against, fronting Thrace*; πρὸς θεῶν, *on the part of the gods, looking toward the gods* (in swearing); πρὸς τοῦ πατρός, *on the part of the father*.

771.—With Dative: *close upon, then at*; as, πρὸς Βαβυλῶνι, *at Babylon*. Hence, *in addition to*; as, πρὸς τοῖς, *in addition to these*.

772.—With Accusative: *to, toward, against*; as, ἐρχονται πρὸς ἡμᾶς, *they came to us*; πρὸς βορρᾶν, *toward the north*. *In respect to*; as, τὰ πρὸς ἀρετὴν, *the things pertaining to virtue*.

In composition: *to, toward, against, &c.*

## 773.—Υπό, under.

*Under* (opposite of ὑπέρ, over).

774.—With Genitive: *of place, under*; as, ὑπὸ τῆς γῆς, *under the earth*. Generally with the agent with passive verbs; as, ἀπεκράθη ὑπὸ ἐμοῦ, *he was slain by me*.

775.—With Dative: *close under, at the foot of*; as, ὑπὸ τῷ τοίχῳ, *under, at the foot of the wall*; ὑπὸ τῷ οὐρανῷ, *under the heaven*.

776.—With Accusative: *motion under*; as, to run, ὑπὸ τῇ τράπεζῃ, *under the table*. So, *toward under*; as, ὑπὸ τὸ ὄρος, *toward under, near the foot of the mountain*. Hence, ὑπὸ νύκτα, *toward night*.

In composition: *under, secretly, slightly, gradually*.

## OBSERVATIONS.

777.—The preposition, as its name imports, usually stands before the word which it governs. When it comes after it, as it sometimes does, this is indicated by the change of the accent from the last syllable to the first.

778.—In composition, with a word beginning with a vowel, and generally when standing before such a word, the final vowel of the preposition is dropped, and, if the next preceding letter be a consonant, it is subject to the changes required by the laws of euphony; thus, ἀπὸ ἐαυτοῦ must be written ἀφ' ἐαυτοῦ. Πρὸ, however, never drops its final vowel, and ἐκ never changes its final letter except before a vowel, when it is changed into ἐξ.

779.—The preposition alone, with the accent thrown back to the first syllable, is sometimes used for certain compounds, of which it forms a part; thus, ἐν is used for ἐνδοτι, *it is possible*; περί, for περίεστι, *it is superfluous*; ἀνα, for ἀναστῆναι, *arise*; παρ, for παρῆστι, *he is present*.

## THE CONJUNCTIONS.

780.—A CONJUNCTION is a word which connects words or sentences.

781.—Conjunctions, according to their different meanings, are divided into different classes, of which the following may be noticed; viz.:—

782.—*Connective*: as, καί, τέ, *and*; in poetry, ἠδέ, ἰδέ, ἡμεν, *and*; δέ, *and*.

783.—*Disjunctive*: as, ἢ, ἤτοι; in poetry, ἥ; and sometimes ἥρουν, ἥπου, *or*.

784.—*Concessive*: as, καὶ, *even if*; καίπερ, εἰ καί, *although*.

**785.—Adversative:** as, ἀλλὰ, δέ, ἀλλά, *but*; γὰρ, *at least*; μέν, *indeed, to be sure*; μέντοι, *yet, &c.*

**786.—Causal,** assigning a reason for something said or the purpose of an act; as, γάρ, *for*; ὅτι (in poetry, οὕνεκα), *because*; ἵνα, ὅπως, ὅρα (poet.), *in order that*; ὥς, *as (or that)*; ὅτι, *that*; ὥστε, *so as, or so that (marking result, not purpose)*; εἰπερ, *precisely if = provided that*; ἐπεὶ, *since, after that*.

**787.—Conclusive,** or such as are used in drawing a conclusion, or inference from something previously said; as, ἄρα, *so then*; οὖν, *then, now*; διό, διόπερ, *wherefore*; ὃν, *now, you see*; τοίνυν, νύ or νύν, *therefore*; τοιγαροῦν (emphatic), *therefore*; οὐχ οὖν, *not then*; οὐχοῦν, *therefore*.

**788.—Conditional;** as, εἰ, ἐάν (ἤν, ἄν), in poetry, αἰ, αἴτε, *if*; εἰπερ, *precisely if, provided that*.

### Adverbial and Conjunctive Particles.

The following remarks on the *signification* and *use* of certain *adverbial* and *conjunctive particles*, will be useful for reference. For more ample information on this subject, the student is referred to works on the Greek particles, to the best lexicons, and his own careful observation.

### 789.—ΑΑΑΑ.

**790.—**Ἀλλὰ is adversative, and commonly answers to the English *but*. It is sometimes used elliptically, to indicate confidence or readiness, and may be rendered '*well, then*,' *therefore*. Thus, ἀλλ' εὖ ἴσθι, ὅτι ἐξεῖ τοῦθ' οὕτως, *Well then, know that this will be so* = οὐκ ὀκνήσω, ἀλλ' &c., *I will not be unwilling, but, on the contrary, know that this will be so*.

**791.—**Ἀλλὰ γάρ. Thus combined, γάρ introduces a reason for the opposition expressed by ἀλλὰ; as, ἀλλὰ γὰρ Κρέοντα λείψσω, παύσω τοῦς παρεστῶτας λόγους, *BUT I will stop the present discourse, FOR I see Creon coming*. Sometimes, however, the reference is more latent, and a clause is to be supplied from what precedes; thus, Plato, ἀλλὰ γὰρ ἐν ᾧδῳ δίκην δόσομεν, where there must be supplied from the preceding sentence,

οὐκ ἀξήμιοι ἀπαλλάξομεν, BUT we shall not escape unpunished, FOR we shall render satisfaction in Hades. Sometimes the reference is to a succeeding clause, and sometimes to some general remark which the connection and sense of the passage will readily suggest, such as, *But* this is not surprising, *for*; *But* this is not impossible, *for*, &c.

792.—'Αλλά γε restricts with emphasis that which is general to something more special; as, ἀλλ' οὐκ ἂν ἀγροίκως γε, οἶομαι, λοιδορήσειαν, BUT AT LEAST they would not, I think, revile us in a rude manner.

793.—'Αλλ' οὖν γε. When these particles are combined, they usually intimate that along with the opposition expressed by ἀλλά, a consequence of what has preceded is also expressed; thus, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἤττον ἀρδὴς ἔσομαι. YET I shall FOR THIS REASON now AT LEAST be less disagreeable.

794.—'Αλλά joined with οὐδέ strengthens the negative; as, ἀλλ' οὐδέ πειράσομαι, Nay, I will not even try. In such sentences, οὐ μόνον οὐ may be supplied, equivalent to, I will not only not do it, BUT I will not even try.

795.—'Αλλά receives vivacity from τοί; as, ἀλλ' ἦδύ τοι, ἦν αὐλὸς παρῇ, Why, it is a pleasant thing, you see, if, &c.

### 796.—'AN (Poet. KE or KEN).

797.—'Αν may be called a *modal adverb*. It can scarcely be separately defined, but gives *conditionality* to a verb; thus, ἔδωκα, I gave; ἔδωκα ἂν, I should have given; λείψαιμι, let me leave; λείψαιμι ἂν, I might leave. It is united with several particles (*coalescing* with them where the form of the word admits of it; as, ὅτε ἂν, ὅταν), relative pronouns, and adverbs, in connection with the *subjunctive* mood; thus, εἰ λείπει, if he leaves; εἰ ἂν λείπῃ, if he leave; ὅτε ποιεῖ, when he does; ὅταν ποιεῖ, when he may do; ὅς λέγει, he who speaks; ὅς ἂν λέξῃ, whoever may have spoken. So πρὶν, πρὶν ἂν; ὅπου, ὅπου ἂν; ἐπειδὴ, ἐπειδὴ ἂν (ἐπειδὴ ἂν), and many others, all used with the *subjunctive* mood.

798.—With relative pronouns and adverbs, the ἂν gives the force of the Latin *cunque*; as, ὅς ἂν, whoever; ὅπου ἂν, wherever.

799.—This modal adverb ἂν must be carefully distinguished from the compound particle ἂν, if, similar in form, but made up of εἰ, if, and the modal adverb; thus, εἰ ἂν becomes εἰ ἂν, ἦν, or ἄν, all three being varieties of the same form. This compound particle is made up of the modal adverb and εἰ, means if, is confined to the *subjunctive* mood, and regularly begins a clause; the modal adverb ἂν is simple, is used with the past tenses of the indicative, and with all the other moods (except the imperative, with which it is found only by a violent ellipsis), and never



begins a clause; thus, *ἐγέμετο ἄν*, *he would have become*; *ἂν* (or *ἐάν*, or *ἦν*) *γένηται*, *if he shall have become*.

**800.**—The modal adverb *ἄν* is used with the optative as above; as, *γένοιτο*, *may he become*; *γένοιτο ἄν*, *he may, might, would, will become*, often used as qualified form of a decided statement.

**801.**—With the INFINITIVE and PARTICIPLES it gives a contingent signification, which may be often resolved by changing the verb or participle into the optative with *ἄν*; as, *οἰονται ἀναμάχεσθαι ἄν*, *they think that they could retrieve themselves*; *τὰλλα σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν*, *I omit the rest, though I have much to say*.

**802.**—*Ἄν* is frequently repeated, either on account of its standing at a great distance from the verb, or to bring out, in different parts of the sentence, the idea of conditionality suggested by it; *οὐδὲ ἄν* — — *λέγομι ἄν*, *stationing myself* — — — *I would say*.

**803.**—It is sometimes used, to intimate that the verb in the preceding clause is to be repeated; as, *εἰ δὲ τῷ σοφώτερος φαίην εἶναι, τοῦτω ἄν* (sc. *φαίην εἶναι σοφώτερος*), *If now I should affirm that I were wiser in any thing, it would be in this*.

#### 804.—'ΑΡΑ—'ΑΡΑ.

**805.**—'Αρα, denoting inference or conclusion, always stands after some word in its clause; its proper signification is "of course," "in the nature of things," and is commonly rendered *therefore*, *consequently*; it is used in the successive steps of a train of reasoning; as, "If there are altars there are also gods;" *ἀλλὰ μὲν εἰσι βωμοί· εἰσὶν ἄρα καὶ θεοί*, *But there certainly are altars; there are then also gods*. It is used in making a transition to what follows in the order of time or events, or in the progress of thought. With *εἰ* or *ἐάν* it expresses conjecture; as, *εἰ ἄρα δύνασθαι*, *if INDEED* (i. e., *in the course of things*) *they can*. Sometimes it serves for an emphatic asseveration as if founded on an inference.

**806.**—The adverb *ἄρα* is different from this, though originally identical with it, and thus asking a question as based on the attendant or preceding circumstances. It is merely an interrogative particle, like the Latin *num* or *utrum*, and commences the clause; as, *ἄρα κατάδηλον ὃ βούλομαι λέγειν*, *Is, then, what I wish to say evident?* When a negative answer is expected, it has generally the particle *μή* annexed. The Latin *nonne* is expressed by *ἀρ' οὐ*, and sometimes by *ἄρα* alone.

#### 807.—ΓΑΡ.

**808.**—Γάρ, *for*, always follows other words, like the Latin *enim*, which it resembles in signification, and for which at the beginning of a

sentence καὶ γάρ, like the Latin *etenim*, is often used. It assigns a *reason* for what is said. Very often, however, it supposes an ellipsis; as, *Yes*. Ἄο, *no wonder, I believe, I cannot*, &c.; as, for example, in the answer so common in Plato, ἐστὶ γὰρ οὕτω, *Yes, or certainly*, FOR *so it is*. Thus, Homer, Od. 10, 501, 'Ω Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει, *O Circe (I cannot go thither), FOR who will guide me on this way?* From this interrogative use it came sometimes to be used merely to strengthen a question, like the Latin *nam* in *quisnam*.

809.—In such expressions as καὶ γάρ, ἀλλὰ γάρ, the former particle indicates the omission of something of which γάρ assigns a cause; thus, καὶ γάρ, strictly translated, means *and* (no wonder) *for*; *and* (it is natural) *for*, and the like. For the rendering of ἀλλὰ γάρ, see ἀλλά, 791. The force of γάρ may frequently be well given in English by *well* or *why*; i. e., these particles indicate the same ellipsis in English as is indicated in Greek by γάρ.

### 810.—ΓΕ.

Γέ (enclitic) is a particle of limitation, and signifies *at least, certainly, particularly*, and is used to single out and emphasize an individual object among a number; as, εἰ μὴ ὅλον, μέρος γε, *if not the whole, AT LEAST a part*; ἔγω γε, *I indeed, I at least*. In many combinations, it can hardly be better rendered into English than by a sharp intonation.

### 811.—ΔΕ.

The particle δέ, *but, and*, is *continuative*, with a very slight, often imperceptible, *disjunctive* force. It hence may be rendered by either *and* or *but*, and it very often makes but a slight difference which. Translators often render it *but* where *and* would be much better. It never need be, and never should be rendered by any thing else than one of these, and it should never be omitted (except when it stands by special idiom *pleonastically* in the apodosis of a sentence). At the beginning of a sentence following the article, it introduces a *change* of the subject; thus, ἔλεξε δέ, *and he said*, viz., the one before spoken of; but, ὁ δὲ ἔλεξε, *but he, the other, said*.

### 812.—ΔΗ.

Δή, from ἤδη, *now, at the moment, already*, signifies *now, at once*, then passes over into an adverb of *spirit* and *emphasis*; as, τοῦτο δή, *this now, this you see*; δῆλον δή, *it is clear now, it is clear indeed*, and thus not

unfrequently heightens strong affirmations. *Πού softens* it so that *ὅγ' ἴσως* is *surely I suppose*. *Δή, μὲν*, and *γέ* differ somewhat, thus: *Δή* is a particle of *vivacity* and emphasis; as, *τοῦτο δή, this now, this surely*; *μὲν*, *assuredly, moreover*, affirms emphatically as something *additional*; *γέ*, *at least*, relaxes as to the rest, but affirms that *this at least* is so.

Some of the uses of *ὅγ'* are: *λέγε δὲ, speak now*; *τὰ ποία δὲ ταῦτα, what sort of things, I pray, are these?* *τί δὴ ποτε, why in the world?* *ὦδε δὲ σκοποῦμεν, thus now let us consider*.

### 813.—*KAÍ* and *TE*.

*Kaí* and *te* have the same significations in reference to each other as the Latin *et* and *que*. Both connect single ideas, and the entire parts of a sentence. With the older poets, *te* is more common than in the Attic prose writers, and it is commonly put not merely once between the connected parts, but joined to each of them; as, *πατὴρ ἀνδρῶν τε θεῶν τε, the father of both gods and men*. In Attic usage, *te—kaí, both—and*, are habitually used, but the more important idea generally introduced by *kaí*. *Te—kaí* link the two parts of a sentence more closely than the simple *kaí*. *Kaí—kaí, both—and*, connect ideas strictly co-ordinate, without gradation; *ἄλλως τε καί especially*, i. e., *both in other respects and*.

### 814.—*MA'* and *NH'*.

*Má* and *vḥ* are particles of obtestation, and always govern the accusative of the object; *vḥ* is always affirmative; *μά*, when alone, is negative, but is nevertheless attached both to affirmative and negative obtestations; as, *οὐ μά Δία*, and *οὐ μά Δία*.

### 815.—*MEN*.

*Mén*, *to be sure, indeed, it is true*, is a *concessive* particle, *granting* indeed something, but with a reservation which is usually introduced by a clause with *δέ*; as, *σοφὸς μὲν, κακὸς δέ, wise, it is true—wise, I grant, but wicked*. Hence *μὲν* always implies another sentence or clause with *δέ*. Not unfrequently, however, the antithesis is readily supplied by the mind, and the answering clause is not *expressed*. Sometimes another particle, as *ἀλλά*, takes the place of *δέ*; and in *πρῶτον μὲν, in the first place, ἔπειτα, in the second place*, the *δέ* is regularly omitted. Sometimes the two clauses introduced by *μὲν* and *δέ* are so slightly antithetical that *μὲν* has not sufficient force to justify translation. Its presence may be merely

indicated by the *intonation*, and, when not rendered in words, it should be always so indicated. The observing of its presence and exact force is matter of great consequence to the Greek student.

### 816.—Οὐν and Οὐκοῦν.

**817.**—Οὐν, *then, therefore*, is used, 1. In drawing an *ultimate* conclusion in the view of all that has been said before; in this it differs from ἀρα, which is used in successive steps in the process of reasoning. 2. It commences a chapter or paragraph, with some reference to what has preceded. 3. It continues or resumes a subject, after a digression. 4. It introduces a transition to some new subject; and lastly, it has an affirmative force, particularly in replies; as, γίγνεται οὐν οὕτως, *it is certainly so*; hence the compounds.

**818.**—Οὐκοῦν and μὲν, for μὴ οὐν. The former, originally a negative inference—as, “*not then*” (accented οὐκοῦν)—often loses its negative character, and denotes “*therefore*,” μὲν is used interrogatively, *It is not then, is it?*

### 819.—Περ.

Περ (enclitic) is the exact antithesis of γέ, giving emphasis by *extension* (περ', *round about*) while γέ emphasizes by *restriction*; as, τοῦτό γε, *this at least*, however the rest; τοῦτό περ, *precisely this* (the whole of it). Thus it is always emphatic; as, εἰ, *if*; εἰ γε, *if at least*; εἴπερ, *precisely if, provided that*. So ὅς ᾧν, *whoever*; ὅσπερ, *precisely who*; καίπερ, *even precisely, even though*; ἤπερ εἶχεν, *just as* (in precisely what way) *he was*.

### 820.—Πού.

**821.**—Πού, *where?* an interrogative particle of place. Πού, *enclitic*. As an enclitic, it signifies *somewhere*; as, κατοικεῖ πού, *he dwells somewhere*. It is thus united with other adverbs of place; as, ἀλλοθί πού, *somewhere else (elsewhere somewhere)*; ἐκεῖ δέ πού, *but somewhere there*.

**822.**—Hence it passes over into a general term of *uncertainty* and *doubt* = *probably, perhaps, I suppose*; as, αἰσθᾶ πού καὶ αὐτός, *you know, I presume, also yourself*. So τοῦτό πού, *this perhaps*; δὴ πού, *surely, perhaps*. The phrase common in the tragedians, οὐ δὴ πού = *not, you see, perhaps; surely, not, I suppose*. Like the other particles, πού is never *redundant*.

*Πῶς, how.*

823.—Πῶς, *circumflexed*, is interrogative; as, πῶς δύναται εἶναι, *how can it be?* Followed by γάρ, used elliptically (see γάρ), it constitutes an emphatic negative; as, πῶς γάρ; *for how?* = *it cannot be*; πῶς γὰρ ποιήσω, *why, how shall I do it?* = *I will not do it*; πῶς σιωπῶ, *how may I be silent?* (1084, 3) = *I cannot be silent*.

Πῶς, enclitic, *somehow, in some way*; as, ἄλλως πως, *in some other way*; ὥδέ πως, *somehow thus*.

824.—Ὅπως, *relative adverb* (697), *how, in what way*.

1. Nearly = ὥς, *as*; οὕτως ὅπως σοι φίλον ἔσται, *thus as shall be agreeable to thee*.

2. Like *quomodo*, οἶδεις οἶδεν ὅπως ἀπέθανεν, *none knows how he died*. So, idiomatically, οὐκ ἔσθ' ὅπως, *there is not*, = *how, in what way*, = *it is not possible that*; as, οὐκ ἔσθ' ὅπως λέξω, *it is not possible that I shall speak*.

3. = ἵνα, *in order that*; as, ὅπως πέμψῃ, *in order that he may send*.

*Ὡς, as.*

825.—Ὡς is extensively and very variously employed:

1. Simply and properly, *how, in what way, as*; as, ὥς δοῦλος, *as a slave*.

2. = ὅτι, *that*; as, λέγει ὥς ταῦτα, *he says that these things*, &c.

3. = ὅτι, ἐπει, *since, because*; ὥς ταῦτα λέγει, *as or since he says this*.

4. = ἵνα, ὅπως, denoting purpose, *in order that*; ὥς δείξωμεν, *in order that we may show*.

5. Nearly = ὥστε, marking result—*so as, so that*; as, εὖρος ὥς δύο τριήρεας πλέειν ὁμοῦ, *in breadth so as that two triremes could sail* (lit., *so as two triremes to sail*) abreast.

6. = Latin *quam* in exclamations; as, ὥς σε μακαρίζομεν, *how happy we deem you!* So with ὥφελε, *how ought he*, = *utinam, would that!* as, ὥς ὥφελον θανεῖν, *would that I had died!*

7. Like our *as*, Latin *ut*, often = *when*; ὥς ἦλθεν, *as or when he came*.

8. With numerals, *about*; as, ὥς τρία ἢ τέτταρα, *about three or four*.

9. With accent (chiefly Epic) = οὕτως, *thus*; as, ὥς εἰπὼν, *thus saying*.

10. With participles in the genitive or accusative absolute, it assigns the ground of an action as given by another (1112, Obs. 2); ὥς τούτων οὕτως ἔχόντων, *on the ground that this is so* (lit., *as these things being so*).

11. Used idiomatically and elliptically; as,

(a.) With superlative adjectives or adverbs; as, ὥς ἢ ὅτι τάχιστα, *as quickly as possible*; ὥς πλείστα, &c.

(b.) So with the positive; as, ὥς ἀληθῶς, *in very truth*.

(c.) With infinitive, ὡς εἰπεῖν, as to speak, = ὡς ἔπος εἰπεῖν, so to speak, as one might say; ὡς εἰκόσαι, as one might conjecture.

(d.) With clauses; as, ὡς τὸ πολὺ, for the most part; ὡς πρὸς τὸ μέγεθος τῆς πόλεως, considering the size of the city.

**826.**—Two or more particles coming together are not to be confounded, and rendered collectively, but each to have its separate force. The particles have mostly the same meaning when united as when separate. Thus, in εἰ μὲν οὖν, if to be sure now, the μὲν and οὖν do not modify each other; εἰ μὲν, if to be sure, is the same as if οὖν were absent, the μὲν pointing forward; εἰ οὖν, if then, is the same as if μὲν were absent, the οὖν pointing back. Sometimes, indeed, owing to difference of idiom, we can scarcely render all the particles which stand together, the Greek employing *ellipses* which the English does not. Thus, in ἀλλὰ γάρ, ἀλλά ordinarily refers to a suppressed idea, of which γάρ assigns the reason. In οὐ μὲν ἀλλά, nevertheless, we are to supply with οὐ μὲν some idea readily suggested by the context, of which the counter idea is introduced by ἀλλά.

**827.**—The following are familiar combinations:

Εἴπερ, ἐάνπερ, precisely if, just if, emphatic (differing as εἰ and εἴαν).

Εἴγε, ἐάνγε, if that is to say, if at least, restrictive.

Εἰ καί, if also, if even, = although.

Καὶ εἰ, even if, even though.

Εἴτε—εἴτε, both if—and if, = whether—or (the former the *literal* rendering, the latter *idiomatic*).

Οὔτε—οὔτε, both not—and not, = neither—nor (no preceding negative being implied).

Οὐδέ—οὐδέ, and not—and not, = nor—nor, implying a preceding negative; where this is wanting, the οὐδέ = not even; as καί, when not preceded by the clause which it naturally supposes, is = also, even.

Μήτε—μήτε, μηδέ—μηδέ, differ from the above simply as μή from οὐ, i. e., as the *subjective* and *conditional* from the *objective* and *positive*.

*Rem.*—The particles are never to be regarded as mere *expletives*. They always modify either the logical import or the rhetorical coloring of the sentence. Their force is sometimes so slight that it may be difficult to render, and even exactly to determine it. But a careful study of the best grammars and lexicons, and especially close observation in reading, will soon bring the practised student to a perception of their delicacy and power, and make him feel that their absence, where it would not seriously obscure the meaning, would detract from the grace and vivacity of a sentence. An exact knowledge of the particles is one of the highest, as well as most indispensable marks of Greek scholarship.

## PART THIRD.

S Y N T A X .

---

**828.**—**SYNTAX** is that part of grammar which treats of the proper arrangement and connection of words in a sentence.

**829.**—A *Sentence* is such an assemblage of words as makes complete sense; as, *Man is mortal*.

**830.**—A *Phrase* is two or more words rightly put together, but not making complete sense; as, *In truth, in a word*.

**831.**—Sentences are of two kinds, *Simple* and *Compound*.

**832.**—A *Simple* sentence contains only a single affirmation; as, *Life is short*.

**833.**—A *Compound* sentence contains two or more simple sentences connected together; as, *Life, which is short, should be well employed*.

**834.**—Every simple sentence consists of two parts, the *subject* and the *predicate*.

**835.**—The *subject* is that of which something is affirmed. It is either in the nominative case before a finite verb, or in the nominative or accusative before the infinitive.

**836.**—The *predicate* is that which is affirmed of the subject. It consists of two parts, the *attribute* and *copula*. A verb which includes both is called an *attributive* verb;

as, "John *reads*." A verb which only connects the attribute expressed by another word, with the subject, is called a *copulative* verb; as, "John *is* reading."

837.—Both subject and predicate may be attended by other words called *adjuncts*, which serve to restrict or modify their meaning; as, "Too eager a pursuit of *wealth* often ends in *poverty and misery*."

838.—When a compound sentence is so framed that the meaning is suspended till the whole is finished, it is called a *period*.

## GENERAL PRINCIPLES OF SYNTAX.

839.—In every sentence there must be a *verb* and a *nominative* or subject, expressed or understood.

840.—Every *article*, *adjective*, *adjective pronoun*, or *participle*, must have a *substantive*, expressed or understood, with which it agrees.

841.—Every *relative* must have an antecedent, or word to which it refers, and with which it agrees.

842.—Every subject *nominative* has its own *verb*, expressed or understood.

843.—Every *verb* (except in the infinitive and participles) has its own *subject* or *nominative*, expressed or understood.

844.—Every oblique case is governed by some word, expressed or understood, in the sentence of which it forms a part; or it is used, without government, to express certain circumstances; as follows:—

845.—The *genitive* is governed by a *noun*, a *verb*, a *preposition*, or an *adverb*; or it is placed as the *case absolute* with the participle.

846.—The *dative* is governed by *adjectives*, *verbs*, and *prepositions*. It also expresses the cause, manner, or instrument,



847.—The *accusative* is governed by a *transitive active verb* or *preposition*.

848.—The *vocative* either stands alone, or is governed by an *interjection*.

849.—The *infinitive mood* is governed by a *verb*, an *adjective*, or *adverbial particle*.

### PARTS OF SYNTAX.

850.—The parts of Syntax are commonly reckoned two, CONCORD and GOVERNMENT.

851.—CONCORD is the agreement of one word with another in *gender*, *number*, *case*, or *person*.

852.—GOVERNMENT is that power which one word has in determining the *mood*, *tense*, or *case* of another word.

#### Concord.

Concord is fourfold, viz. :—

853.—Of a substantive with a substantive.

854.—Of an adjective with a substantive.

855.—Of a relative with its antecedent.

856.—Of a verb with its nominative, or subject.

### A SUBSTANTIVE WITH A SUBSTANTIVE.

857.—RULE I. Substantives denoting the same person or thing agree in *case*; as,

Παῦλος ἀπόστολος,	<i>Paul, an apostle.</i>
Σωκράτης ὁ φιλόσοφος,	<i>Socrates, the philosopher.</i>
Θεῷ κριτῇ,	<i>To God, the judge.</i>

*Note.*—Substantives thus used are said to be in *apposition*. The second substantive is added to express some *attribute, description, or appellative* belonging to the first, and must always be in the same member of the sentence; i. e., they must be both in the subject, or both in the predicate. A substantive predicated of another, though denoting the same thing, is not in apposition with it. See 436.

*Obs. 1.* One of the substantives is sometimes understood; as, Ἀστυάγης ὁ Κυαζάρου (sup. υἱός), *Astyages, the son of Cyaxares.*

*Obs. 2.* The *possessive pronoun* in any case being equivalent in signification to the *genitive* of the substantive pronoun from which it is derived, requires a substantive in apposition with it to be put in the genitive; as, Δαήρ ἐμὸς ἦν κυνώπιδος, *He was the brother-in-law of me, a shameless woman.* See 900.

*Obs. 3.* On the same principle, *possessive adjectives* formed from proper names, being equivalent to the genitive of their primitives, have sometimes, by special idiom, a noun in apposition in the genitive; as, Νεστορέη παρὰ νηὶ Πυλληγένεος βασιλῆος, *Near the ship of Nestor, the king born at Pylos*; Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, *Being a citizen of Athens, a very large city.* See 901.

*Obs. 4.* Sometimes the *latter* of two substantives signifying the same thing, is put in the genitive; as, Πόλις Ἀθηναίων (for Ἀθῆναι), *The city of Athens.*

## AN ADJECTIVE WITH A SUBSTANTIVE.

{ **858.—RULE II.** An adjective agrees with its substantive in *gender*, *number*, and *case*; as,

χρηστὸς ἀνὴρ,	<i>a good man.</i>
καλὴ γυνή,	<i>a beautiful woman.</i>
ἀγαθὸν χρεῖμα,	<i>a good thing.</i>

*Note.*—This Rule applies to the article, adjective, adjective pronouns, and participles.

*Obs.* 1. Other words are sometimes used as adjectives, and consequently fall under this rule; viz. :—

1st. A *substantive* which limits the signification of a more general term; as, Ἑλλὰς φωνή, *the Greek language*.

2d. *Adverbs* placed between the article and its substantive; as, ὁ μεταξὺ τόπος, *the intervening space*; οἱ τότε ἄνδρες, *the men of that time*.

*Obs.* 2. The place of the adjective is sometimes supplied by a substantive with a preposition; as, ἡδονὴ μετὰ δόξης (for ἔνδοξος), *exalted pleasure*. Sometimes, by a substantive governing the other in the genitive; as, βάθος γῆς, *depth of earth*, i. e., *deep earth*; ἡ περισσεία τῆς χάριτος, *abundance of grace*, i. e., *abundant grace*. For the adverbial adjective, see 1060.

## OBSERVATIONS ON THE CONCORD OF THE ADJECTIVE.

**859.**—Two or more substantives singular, unless taken separately, have an adjective *plural*. If all the substantives be of the *same gender*, the adjective will be of that gender. If of *different genders*, the adjective takes the

masculine rather than the feminine, and the feminine rather than the neuter. But if the substantives signify things without life, the adjective is commonly put in the *neuter gender*. Not unfrequently, however, the adjective agrees with one of the substantives and is understood with the rest; as, αἰεὶ γάρ τοι ἔρις τε φίλη, πολεμοῖτε, μάχαι τε, *for always unto thee contention is delightful, and wars and battles.*

**860.**—When the substantive to which the adjective belongs may be easily supplied, it is frequently omitted, and the adjective, assuming its gender, number, and case, is used as a substantive; as, ὁ Ἀθηναῖος, *the Athenian*; οἱ δίκαιοι, *the righteous.*

**861.**—Adjectives in ιός are used in the *neuter gender* with the *article*, and without a substantive in two different senses. 1. In the *singular* they are generally *collective*, i. e., they express a whole; as, τὸ ἱππικόν, *the cavalry*; τὸ πολιτικόν, *the citizens*. 2. In the *plural* they signify any circumstance which can be determined by the context; as, τὰ Τρωϊκά, *the Trojan war*; τὰ Ἑλληνικά, *the Grecian history.*

**862.**—The adjective, when used as a *predicate*, without a substantive, is often put in the neuter gender, χρῆμα, πᾶγμα, ζῶν, &c., being understood; as, ἡ πατρις φίλτατον (scil. χρῆμα) βροτοῖς, *their country is (a thing) VERY DEAR to mortals*; χαλεπὸν τὸ ποιεῖν, *to do is HARD.*

**863.**—Two adjectives are frequently *united*, one of which, by expressing negatively the sense of the other, renders it more emphatic; as, γινώτᾳ ἃ οὐκ ἀγινώτᾳ μοι, *literally, things known and not unknown (i. e., things well known) to me.*

**864.**—Adjectives are very often put in the *neuter singular or plural*, with or without an article, for adverbs; as, πρῶτον, *first*; πρῶτον μὲν, *in the first place*; τὸ πρῶτον, *at first*; τὰ μάλιστα, *chiefly*; κρυφαῖα, *secretly, &c.*

**865.**—In any gender or number, adjectives are sometimes used in the sense of *adverbs*, to express a circumstance of time, place, order, manner; as, ἔπεσον ἀγχηστί-  
νοι, *they fell NEAR EACH OTHER*; ἀφίκετο δευτεράϊος  
—τριταΐος, *he came on THE SECOND—THIRD day* (1060,  
*Obs.* 2). So in Latin, *qui creatur annuus*. Cæs.

### Exceptions.

**866.**—An adjective is often put in a *different gender or number* from the substantive with which it is connected, tacitly referring to its *meaning* rather than to its *form*, or to some other word synonymous with it, or implied in it; as,

κόριον καλλίστη,	<i>a most beautiful girl.</i>
ὦ ἀγαθὴ ψυχή,	<i>O brave soul.</i>
ληστήριον πῦρ ἐπιφέροντας,	<i>a band of robbers bringing fire.</i>

**867.**—A *collective noun* in the singular may have an adjective in the plural, and in the gender of the individuals which form the collection; as, βουλή ἡσυχίαν εἶχεν  
—οὐκ ἀγνοοῦντες, *the COUNCIL kept quiet—not BEING IGNORANT.*

So in Latin, *maxima pars*—in *flumen acti sunt*. Lat. Gr., 679.

**868.**—In the *dual number*, the Attic writers sometimes join a masculine adjective with a feminine noun; as, τούτω τῷ ἡμέρα, *these two days.*

**869.**—An *adjective masculine*, in the superlative degree, is sometimes joined to a feminine noun, to increase the force of the superlative; as, κόραι μελάντατοι, *VERY BLACK pupils*. Also, a masculine adjective is so used with reference to a feminine noun, when the plural is used for the singular, and when a chorus of women speak of themselves; thus, Medea says of herself, καὶ γὰρ ἡ δεικνύ-

μῆνοι σιγησόμεθα, κραισπόνων νικώμενοι, *though INJURED I will be silent, YIELDING to superior powers.*

*Note.*—This is a familiar usage with the Attic tragedians, both in the choruses and the dialogue. They often use a *masculine plural* when the actual reference is to a *feminine singular*.

**870.**—An adjective in the masculine gender may be joined with a noun denoting a *female*, if the attention is drawn to the idea of a *person*, without regard to the *sex*.

**871.**—A *substantive dual* may have an adjective plural, and, *vice versa*, a substantive plural, when *two* is denoted, may have an adjective dual; as, φίλας περὶ χεῖρε βάλλωμεν, *let us throw about (one another) loving hands = let us embrace*; δύο χάσματα ἐχομένω ἀλλήλων, *two successive chasms*; lit., *two CHASMS ADJOINING each other.*

**872.**—The adjectives ἕκαστος, ἄλλος, in the *singular*, are put with nouns in the *plural*, to intimate that the objects expressed by them are spoken of individually and distributively; as,

οἱ δὲ ἕκαστος ἐδέχοντο δέξα, *THESE EACH received ten.*  
 ἡρώτων δὲ ἄλλος ἄλλο, *and THEY asked, SOME one thing and SOME another.*

So in Latin, *Quisque pro se queruntur.* Liv. Lat. Gr., 281.

**873.**—*Plural adjectives* sometimes (as a more *emphatic* construction) agree with their substantives in gender and number, and govern them in the genitive case; as,

οἱ παλατοὶ τῶν ποιητῶν, *the ancient poets.*

So also among the Attic writers in the singular; as, διατρίβων τὸν πολλὸν τοῦ χρόνου, *spending THE LARGER PART of the time.*

874.—Instead of agreeing with its substantive, the adjective (especially an adjective of *quantity*) is sometimes put in the *neuter gender*, and the substantive following it in the genitive (980); as, εἰς τοσούτον τόλμης (for τοσαύτην τόλμην), *to such a pitch of boldness*. The abstract noun is sometimes used instead of the adjective; as, βάθος γῆς, *depth of earth*, instead of βαθεῖα γῆ, *deep earth* (858, Obs. 2).

875.—*Proper names* in the singular are sometimes accompanied by the adjectives πρῶτος, πᾶς, and others in the neuter plural, as predicates or in apposition; as, Λάμπων, Αἰγυνητέων τὰ πρῶτα, *Lampon, the CHIEF of the Æginetæ*; πάντα δὴ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος, *ZOPYRUS was indeed EVERY THING to the Babylonians*; ἐκεῖνος ἦν πάντα αὐτοῖς, *HE was every thing to them*.

876.—*Demonstrative pronouns* in the neuter singular may refer to nouns of any gender which do not express a person; and in the neuter plural, to persons as well as things, and to the singular as well as to the plural; as, περὶ ἀνδρίας, ἐπὶ πόσῳ ἂν αὐτοῦ (ἀνδρίας) δέξαιο στέρεσθαι, *concerning MANLY FORTITUDE, for how much would you consent to be deprived of IT?* τοῖς εἰς ταῦτα ἐξαμαρτάνουσι, *to those who offend against THESE*, scil. τοὺς παῖδας καὶ τὰς γυναῖκας, *wives and children*.

So also with the *adjectives* πλεῖον, πλεῖω, μείων, &c.; as, ἰππέας μὲν ἄξει οὐ μείων δισμυρίων, *he will bring not less than twenty thousand horse*; lit. *he will bring HORSEMEN not FEWER than twenty thousand*.

## COMPARATIVES AND SUPERLATIVES.

877.—The comparative is used when *two objects or classes of objects* are compared; the superlative, when *more than two* are compared.

878.—The positive is sometimes used in a comparative

sense, and is followed by the *infinitive*; as, *ὀλίγοι συμβαλεῖν*, (*too*) *few to fight*.

**879.**—When *one quality is compared with another* in the same subject, the adjectives expressing these qualities are both put in the comparative degree, connected by *ἤ*; as, *πλουσιώτερος ἢ σοφώτερος*, *more rich than wise*. So in Latin, *decentior quam sublimior fuit*. Tacit. Lat. Gr., 903.

**880.**—The comparative is sometimes made by joining *μᾶλλον* with the positive; and, for the sake of *emphasis*, sometimes with the comparative, making a *double comparative*; as, *μᾶλλον ὀλβιώτερος*, *more happy*.

**881.**—The superlative is often used to express a very *high degree of a quality* in an object, but without comparing it with any other; as, *ἀνὴρ φιλοτιμώτατος*, *a most ambitious man*; *πρᾶγμα εὐηθέστατον*, *a very foolish thing* (312):

**882.**—The superlative is often strengthened in signification by adding certain *adverbial words and particles*; such as *πολλῶ*, *μακρῶ*, *πολύ*, *μαλιστα*, *πλείστον*, *ὄχα* (poet.), *ὥς*, *δπως*, *ὅτι*, *ἤ*, &c.; as, *πολλῶ ἀσθενέστατον*, *much the weakest*; *ὄχ' ἄριστος*, *eminently the best*; *ὥς τάχιστα*, *as quickly as possible*; *ὅτι πλείστον χρόνον*, *as long time as possible*. Also by the numeral *εἰς*; as, *εἰς ἀνὴρ βέλτιστος*, *a man of all others the best*.

For the *construction* of the comparative and superlative degrees, as it respects government, see 997 and 998,

## ADJECTIVE PRONOUNS.

**883.**—SPECIAL RULE. Adjective pronouns agree with their substantives in gender, number, and case.



### The Intensive, αὐτός.

For the import and use of the *Intensive pronoun* αὐτός, see 341-345. In construction it is often similar to the demonstratives, 888.

**884.**—When used as a *personal pronoun*, αὐτός takes the gender and number of the noun for which it stands, and the case which the noun would have in its place. Sometimes, however, like the adjective (866), it takes the gender and number of a synonymous substantive, or of one that expresses the *meaning* of that for which it stands; as, μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς, “disciple all the NATIONS, baptizing them,” where αὐτούς is put for ἀνθρώπους, which expresses the *meaning* of ἔθνη.

*Note.*—This observation applies to all adjective pronouns used without, and instead of, the substantives, to which they refer.

### Demonstratives.

**885.**—The *Demonstratives* are used without a substantive, only when they refer to a noun, or pronoun, or substantive clause in the proposition going before, or in that coming immediately after.

**886.**—When *two persons or things* are spoken of, οὗτος, *this*, refers ordinarily to the latter; ἐκεῖνος, *that*, to the former. In the same manner are sometimes used ὁ μὲν, ὃς μὲν, referring to the former, and ὁ δέ, ὃς δέ, referring to the latter; sometimes *vice versa*.

**887.**—The demonstratives οὗτος and ἐδὲ are generally distinguished thus: οὗτος refers to what immediately precedes, ἐδὲ to what immediately follows; as, ταῦτα ἀκούσας, *on hearing these things*; ἔλεγε τὰς, *he said the following things*.

**888.**—The demonstrative words are frequently used in a kind of *apposition* with a noun, or pronoun, or part

of a sentence in the same proposition. This is done, 1. For the sake of emphasis, or, at the beginning of a sentence, to call the attention more particularly to what is to be said; as, τί δ' ἐκεῖνα φῶμεν, τὰς πύσεις τε καὶ ἐρωτήσεις, *and what shall we say of THESE THINGS, question and interrogation?* LONG. τί ποτ' ἐστὶν αὐτό, ἡ ἀρετή; *what in the world is it, to wit, virtue?* In such cases the pronoun is commonly in the neuter gender. 2. If the parts of a sentence immediately related are separated by intervening clauses, the pronoun, being introduced in the *last part*, in apposition with the distant word in the *first*, brings them as it were together; as, ἀλλὰ θεοὺς γε τοὺς αἰὶ ὄντας καὶ . . . . τοὺτούς φοβούμενοι μήτε ἀσεβὲς μηδὲν ποιήσητε, "*but GODS certainly (γέ), those who always exist, who are eternal, and whose power and inspection extend over all things, and who preserve the harmony and order of the universe free from decay or defect, the greatness and beauty of which is inexplicable—fearing THESE, do nothing either impious, &c.*

**889.**—When that with which the demonstrative stands in apposition is a sentence, or part of a sentence, it is put in the *neuter gender*, and is often connected with it by *ὅτι* or *ὥς*; as, ἀλλ' οἶδε τοῦτο, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἀθλα τοῦ πολέμου κείμενα ἐν μέσῳ, *but he knows THIS, that all these places are prizes of the war lying between the combatants.*

The sentence is sometimes so arranged that the clause with *ὅτι* stands first; as, ὅτι δ' εἶχε πτερὰ, τοῦτ' ἴσμεν, *but that he had wings, THIS we know.*

**890.**—*ὅμως*, with *καί* before it, is used in the latter clause of a sentence in an *adverbial or conjunctive sense*, to call the attention more particularly to the circumstance which it introduces, and may be rendered "*and that,*" "*and truly,*" "*indeed,*" "*although,*" &c., as the sense may require; as, οὐτοὶ γὰρ μόνον Ἰώνων οὐκ ἄγουσι Ἀπατούρια,

καὶ οὗτοι κατὰ φόνου τιὰ στήψιν, *for these alone of the Ionians do not celebrate the Apatouria, AND THAT under a certain pretext of a murder; lit., and these (do so) under pretext, &c.* Γυναικὸς καὶ ταύτης νεκρᾶς, εἰ τις λέγῃ τοῦνομα, πέφικε, *if any one mentions the name of a WOMAN, ALTHOUGH (i. e., and THAT woman being) DEAD, he shudders.*

But when the *pronoun* is *less definite*, referring to no *particular substantive* in the preceding clause, but to some *idea* contained in it, it is put in the neuter plural, and may be rendered, as before, *and that too*, or "*especially*," "*although*," &c.; as, Σὺ δὲ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα σοφὸς ὢν, *but you seem to me not to give your attention to these things, and that too = ALTHOUGH being wise.* Expressions of this kind are doubtless elliptical, ποιεῖς or some such word being understood, which, indeed, is sometimes expressed; thus, in Dem. pro Phor., after reproaching Apollodorus with his dissolute conduct, he adds, καὶ ταῦτα γυναῖκα ἔχων ποιεῖς, *AND THESE THINGS YOU DO, having a wife;* which, without ποιεῖς, might be rendered "*and that THOUGH having a wife.*" Often, indeed, the phrase καὶ ταῦτα, *and that too*, is used without *any* strict syntactical relation with the preceding.

891.—The *demonstrative pronoun* is, by a peculiar and rare idiom, sometimes joined with *adverbs of time and place*, to define these circumstances with greater emphasis or precision; as, τὰ νῦν τὰδε, *just now;* τοῦτ' ἐκεῖ, *at that very time.*

892.—The *demonstrative pronouns* are sometimes used instead of the *personal pronouns* ἐγώ and σύ, and, in speaking, when thus used, were probably accompanied with action, so as clearly to point out the person intended; as, Οὗτος, τί λέγεις, *Ho, you! what are you saying?* Οὗτος, and far more frequently ὅδε, has often nearly an *adverbial*

force like our *here* ; as, οὗτος προσέρχεται, *here he is coming up* ; ἦδε ἡ ἀκτὴ, *here is the shore*. So ὅδε is very often used for the *first* person ; as, ὅδε ὁ ἀνὴρ, *this here man, viz., I* ; τίς τοῦδε τ' ἀνδρὸς ἀθλιώτερος ; *who is more wretched than this man, i. e., myself* ? The expression οὗτός εἰμι is equivalent to the Latin *en adsum, Lo ! here am I*.

### The Indefinite τῖς.

**893.**—The *indefinite* τῖς (367), added to a substantive, answers to the English words *a certain one, any one, &c.* ; as, ἀνὴρ τῖς, *a certain man, any man, some man*. Sometimes it is put for an *indefinite plural* ; as, ἰχθὺς τῖς ἔθρῳσεν, *a certain fish = here and there a fish, was leaping, &c.* So with ὅστις ; ἔστιν ὅστις κατελήφθη, *here and there one was caught*. Sometimes it is used *distributively* ; as, καὶ τῖς οἰκίην ἀναπλάσασθω, *and let EVERY ONE build his own house*.

**894.**—With adjectives of *quality, quantity, and magnitude*, especially when they stand without a substantive expressed, or in the predicate, it serves to temper the expression by asserting the existence of the quality in a less positive and unlimited manner, such as may be expressed by the English words *somewhat, in some degree, rather* ; as, φιλόσοφος τῖς, *a sort of philosopher* ; ἡλίθιός τῖς, *a sort of stupid fellow* ; δύσβατός τῖς, *SOMEWHAT difficult to be passed* ; δυσμαθής τῖς, *RATHER hard to learn*. With *numerals* it means *nearly, about, &c.* ; as, δέκα τινές, *about ten*. So also with *adverbs* ; as, σχεδόν, *nearly* ; σχεδόν τι, *pretty nearly* ; πολύ, *much* ; πολύ τι, *considerably* ; οὐδέν, *nothing* ; οὐδέν τι, *scarcely any thing*.

**895.**—It sometimes has the sense of *eminence, importance* ; as, εὐχεταί τῖς εἶναι, *he boasts himself to be somebody = some great one* ; δοκεῖ εἶναι τῖς, *he is accounted to be a person of importance*.

**896.**—It is still more frequently used in the *neuter gender* with a sort of *qualifying* force, chiefly with negative sentences, *intensifying* the meaning; as, οὐτε τι μάντις ἔων, *neither being as to any thing = at all, a prophet*. It is in the accusative, as if with *κατά* understood, *as to any thing, in any respect*.

### The Interrogative τίς.

**897.**—The *interrogative* τίς, τί, is used in asking a *direct question*; as, τίς ἐποίησε; *who did it?* Though sometimes used in the indirect interrogation, ὅστις is more common; as, θαυμάζω τίς (or more frequently ὅστις) ἐποίησε, *I wonder who did it*. Sometimes it is accompanied by the article ὁ τίς, *who?* τὸ τί, *what?* ὅστις is always used interrogatively when a person to whom an interrogation is put, repeats it before answering it; as, σὺ δ' εἰ τίς ἀνδρῶν; ὅστις εἰμὶ ἐγώ; Μετῶν, *But who are you? who am I? Meton*.

**898.**—In the *predicate*, τί, with ἐστί following it, is sometimes accompanied by the subject of ἐστί in the plural; as, θαυμάζω τί ποτ' ἐστί ταῦτα, *I wonder WHAT IN THE WORLD THESE THINGS are*.

**899.**—The *interrogative* τί often stands, like the indefinite τι, in an *independent accusative* as if with *κατά*, in the sense of *in what? as to what? &c.*; as, τί σοφὸς ὤν; *in what being wise?* οἱ τί ἐπιστήμονες, *those who are conversant with what?*

So also for διὰ τί; *why? on what account?* Τί δέ; *but what? but why? and again;* is often thus used in familiar, rapid dialogue.

### Possessive Pronouns.

**900.**—The possessive pronoun is in *signification* equivalent to the genitive of the pronoun from which it is

derived, and while, like the adjective, it agrees with its substantive in gender, number, and case, yet other words are often constructed with it as the genitive of the personal pronoun. Hence the following modes of expression, τὸ σὸν μόνου δῶρημα, equivalent to τὸ σοῦ μόνου, &c., *the gift OF THEE ALONE*. Ἀρνόμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ, where ἐμὸν agrees with κλέος in the accusative, yet followed by αὐτοῦ, as if ἐμοῦ αὐτοῦ, *of me myself*, united with πατρός. So also νωίτερον λέχου αὐτῶν, *our own bed*; τὰ ὑμέτερα αὐτῶν, *your own property*; τὴν σφετέρην αὐτῶν (scil. χώραν), *their own country*.

The same construction is common in Latin: as, "*mea ipsius culpa*." "*Cum mea nemo scripta legat, vulgo recitare timentis*." "*Beneficio meo et populi Romani*." Lat. Gr., 6280.

**901.**—The same observation extends to *possessive adjectives*; as, εἰ δέ με δεῖ γυναιχείας τι ἀρετῆς ὁσαὶ νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, *And if I may make mention at all of the virtue of THOSE WOMEN, who are now to live in widowhood*, where ἔσαι refers back to the idea of γυναῖκες contained in γυναιχείας.

**902.**—The possessive pronouns are employed only for *emphasis*; in other cases, the *personal* pronouns are used in their stead; as, ὁ πατήρ μου, "*my father*;" ὁ ἐμὸς πατήρ, "*my father*;" πατὴς ἡμῶν, *our father*; ὁ ἡμέτερος πατήρ, *our own father*.

**903.**—The possessive pronoun has not unfrequently an *objective* sense; thus, ὁ σὸς πόθος may be not only "*thy regret*," but "*regret for thee*;" τὰ ἐμὰ νοουθένματα, "*my chidings*," in the sense of "*the chidings which I receive*," as well as "*the chidings which I give*." This use of the possessive corresponds to the passive sense of the genitive (883, Obs. 2).

**904.**—The possessive pronoun is sometimes put in the *neuter gender with the article*, for the personal;

as, τὸ ὑμέτερον, for ὑμεῖς; τὰμά, for ἐγώ; τὸ ἐμόν, for ἐμεῖ. Also without the article after a preposition; as, ἐν ἡμετέρῳ for ἐν ἡμῶν (scil. δώματι), *in our house*.

## CONSTRUCTION OF THE ARTICLE.

**905.—SPECIAL RULE.** The article agrees with its substantive in gender, number, and case.

**906.—Exc. 1. In gender.**—The masculine article is often put with a feminine noun in the dual number (868); as, τὼ γυναῖκε, *the two women*.

**907.—Exc. 2. In number.**—The article may be put in the plural, when it refers to two or more nouns in the singular (859); as, αἱ Ἀθηναῖη τε καὶ Ἑρμ, *both Minerva and Juno*.

### OBSERVATIONS.

**908.**—Nouns used *indefinitely* are commonly without the article. In general, the article is prefixed to all nouns *not used indefinitely*. Nouns are made definite by a *limiting word, phrase, or clause*; by *previous mention*, by *general notoriety or distinction*, by *peculiarity of state or relation*, or by *emphasis or contrast*.

**909.**—The article is prefixed to nouns when they designate a *class* or *species*; as, ὁ ἀνθρώπος ἐστὶ θνητός, *MAN is mortal*.

**910.**—It is prefixed to *abstract* nouns generally, though not invariably; as, ἡ ἀρετὴ ἐστὶ καλὴ, *virtue is beautiful*: especially if *personified*; as, ἡ Κακία, *Vice*; and always if conceived definitely; as, ἡ ἀλήθεια, *the truth*. But also in *general*; as, ἡ ἀλήθεια, *truth*, i. e., the thing which we call *truth*. So ὁ πόλεμος, *war*; ἡ εἰρήνη, *peace*; ὁ κίνδυνος, *danger*.

**911.**—When one noun is predicated of another, the *subject* of the proposition takes the article, and the predicate omits it; as, ἀσπὺς ἐγένεθ' ἡ κόρη, *THE MAIDEN became a wine-skin*; νύξ ἐγένετο ἡ ἡμέρα, *the day became night*.

**912.**—The *definiteness* denoted by the article is often that of *general notoriety*, or recognized distinction; as, ὁ ποιητής, *the poet* (scil. *Homer*); ὁ βασιλεὺς, *the king*, viz., *of Persia*. But often in words of frequent recurrence, as, in writing of Persian affairs, βασιλεὺς, the clearness of the connection enabled them to omit the article, and βασιλεὺς, *king*, stands often for ὁ βασιλεὺς. So τὸ ἄγιον πνεῦμα, and ἄγιον πνεῦμα; ὁ Χριστός, and Χριστός.

**913.**—*Proper names*, when *first* mentioned, are without the article; on *renewed mention*, they generally have it. But the article is never prefixed to a proper name followed by an appellative with the article; as, Κύρος ὁ βασιλεὺς, *Cyrus the king*.

**914.**—The *article* is generally placed before *appellatives*, and all words and phrases which are placed after a substantive for the purpose of definition or description; such as a *substantive in apposition*, an *adjective*, a *participle*, an *adverb*, a *preposition with its case*; as, Σωκράτης ὁ φιλόσοφος, *Socrates, the philosopher*; οἱ νόμοι οἱ ἀρχαῖοι, *the ancient laws, &c.*

**915.**—Before a *participle*, the article is to be translated as the relative, and the participle as the indicative mood of its own tense; as, εἰσὶν οἱ λέγοντες, *there are (those) WHO SAY*.

*Note.*—Nothing is more common than for students to render the Greek article and participle by *he saying* (ὁ λέγων), *him saying* (τὸν λέγοντα), *of him or the one saying* (τοῦ λέγοντος), under the impression that they are thus rendering *literally*. This barbarism should be thoroughly broken up; and it would be desirable, therefore, for the pupil *uniformly* to render, and for the teacher to *insist* on his rendering, the



article and participle freely and idiomatically as above; thus, *ὁ λέγων*, *he who says, the man who says*; *ὁ ταῦτα λέξας*, *the man who said this*; *οἱ ταῦτα λέγοντες*, *they who will say these things, &c.*

**916.**—A *participle* between the article and its noun is to be regarded as an *adjective*, and rendered accordingly; as, *οἱ ὑπάρχοντες νόμοι*, *the existing laws*. So also, other words and phrases between the article and its noun, like an adjective, qualify the noun, and frequently have a participle understood; as, *ἡ πρὸς Γαλάτας μάχη*, scil. *γενομένη*, *the battle against the Gauls*.

**917.**—An *adverb* with the article prefixed is used sometimes as a noun, sometimes as an adjective; as, *οἱ πῆλας*, *those near, i. e., the neighbors*; *ἡ ἄνω πόλις*, *the upper city* (858, Obs. 1).

**918.**—*Adjectives, participles, adverbs, adverbial particles and phrases*, used in the sense of nouns, have the article prefixed; as, *οἱ θνητοί*, *mortals*; *οἱ κολαχεύοντες*, *flatterers*; *ἡ αὔριον* (scil. *ἡμέρα*), *the morrow*; *τὸ τί*, *the substance (the what)*; *τὸ ποιόν*, *the quality (the of what sort)*; *τὸ πῶσον*, *the quantity*; *τὸ ὡς*, *the manner in which, &c.*

**919.**—The *article without a substantive*, before *ἀμφί* or *περί* with their case, denotes something peculiar to, or distinguishing the person, place, or thing expressed by the noun; as, *οἱ περὶ θήραν*, *those devoted to the chase, i. e., "hunters;"* *τὸ περὶ Λάμψακον*, *the affair at Lampsacus*; *τὰ ἀμφὶ πόλεμον*, *what belongs to war*; sometimes it is a mere circumlocution for the noun itself; as, *τὰ περὶ τὴν ἁμαρτίαν*, *for ἡ ἁμαρτία*.

**920.**—*Οἱ περί*, and *οἱ ἀμφί*, with a *proper name*, have the following peculiarities of meaning; viz., 1. *The person himself*; as, *οἱ ἀμφὶ Πρίαμον καὶ Πάνθηον*, *Priam and Panthous*. 2. *The followers of the person named*; as, *οἱ περὶ Ἀρχίδαμον*, *the companions of Archidamus*. 3. *The person named, and his companions and fol-*

towers; *as, οἱ ἀμφὶ Πεισίστρατον, Pisistratus and his troops.*

**921.**—The *neuter article* in any case prefixed to the *infinitive mood* (323), gives it the sense and construction of the Latin gerund, or a verbal noun; *as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, inquiring is the business of philosophy; τὸ καλῶς λέγειν, the speaking well.*

**922.**—In the *neuter gender*, and in any case which the construction requires, the article is placed, 1. Before entire propositions or quotations in a sentence, construed as nouns; *as, "Ἐτι δὲ τούτων τρίτη διαφορά, τὸ, ὡς ἕκαστα τούτων μιμῆσταιτο ἂν τις, And still further there is in these a third difference, viz., the manner in which one should imitate each of these objects; ἐκ δὲ τούτων ὁρθῶς ἂν ἔχοι τὸ "ἔργον δ' οὐδὲν ὄνειδος," and according to these views, the sentiment "and no labor is dishonor" would be correct.* 2. Before single words quoted or designated in a sentence; *as, τὸ δ' ὁμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, and when I say τοῦ, I mean the state; τὸ λέγω, the word λέγω. But in nouns, the article is commonly in the gender of the noun; as, τὸ ὄνομα δ' Αἰδης, the name Hades.*

**923.**—The article is often prefixed to *possessive, demonstrative, distributive*, and other *pronouns*, for the sake of *emphasis or precise definition*; thus, *ἐμὸς υἱός, is a son of mine; ὁ ἐμὸς υἱός, is, definitely, my son. The following change of signification effected by the article may be noticed:—*

ἄλλοι	others,	οἱ ἄλλοι	the others, the rest.
ἄλλη	other,	ἡ ἄλλη Ἑλλάς	the rest of Greece.
πολλοί	many,	οἱ πολλοί	the many, the multitude.
πλείους	more,	οἱ πλείους	the most.
αὐτός	himself,	ὁ αὐτός	the same.
πάντες	all,	οἱ πάντες	(after numerals) in all.
ὀλίγοι	few,	οἱ ὀλίγοι	the few, the Oligarchs.

924.—A **noun** with *ὁὗτος* or *ἐκεῖνος* regularly takes the article, but never immediately before the pronoun. The pronoun must either precede both the article and noun—*αἱ, οὗτος ὁ ἀνὴρ*—or follow them both—*αἱ, ὁ ἀνὴρ οὗτος*, *this man*.

925.—The article is frequently used *alone*, having its substantive *understood*. This is the case when the substantive to which the article refers, being apparent from the connection or sense of the passage, can be easily supplied. The *neuter article* is often thus used with the genitive of another noun, *χρῆμα, πρᾶγμα, &c.*, being understood: 1. In the *singular*, to intimate what a person has done, is wont to do, or has befallen him; *αἱ, καὶ τοὶ δοῦναι μοι τὸ τοῦ ἵππου παρωθέναι, and I seem, you see (τοὶ), to have experienced the thing of the horse, i. e., to be similarly affected with, &c.* 2. In the *plural*, to denote every thing that concerns, arises from, or belongs to, that which the substantive expresses; *αἱ, τὰ φίλων οὐδέν, but the aid of friends is nothing; δεῖ φέρειν τὰ τῶν θεῶν, we must bear THE VISITATIONS of the gods.* In the *singular or plural*, it is often merely a *periphrasis* for the substantive; *αἱ, τὸ or τὰ τῆς ὁρῆς*, for *ἡ ὁρῆς*; and an adjective, &c., put with such a periphrasis takes the gender and number of the substantive, and the case of the article; *αἱ, τὰ τῶν διακόνων—πιστῶμενοι, the messengers—considering (lit., making to themselves).*

926.—The article, combined with *μέν* and *δέ*, has entirely the force of a *pronoun*, and is used in a *distributive* sense—the article with *μέν* standing in the first member of the sentence, and with *δέ* in the parts that follow; *αἱ, τὸν μὲν ἐτίμα, τὸν δ' οὐ, THIS ONE he honored, and THAT ONE not; οἱ μὲν ἐκύβευον, οἱ δ' ἔπινον, οἱ δ' ἐρυμνάζοντο, SOME (literally, these indeed) were playing at dice, others (and those) were drinking, and others*

were *announcing themselves*. This is a relic of the usage in which the article  $\delta$  was a *demonstrative* pronoun; as,  $\delta$  μὲν, *this one indeed*;  $\delta$  δέ, *and that one*. Sometimes with prepositions the μὲν and δέ precede; as, ἐν μὲν τοῖς, *for* ἐν τοῖς μὲν.

927.—In the earlier epic of Homer, the article commonly appears as a *demonstrative*, sometimes as a *relative* pronoun. So also, more or less, in Ionic prose. 65

### THE RELATIVE PRONOUN.

928.—RULE III. The relative agrees with its antecedent in *gender, number, and person*; }  
as,

ἡ γυνή ἣν εἶδομεν,      the WOMAN WHOM we saw.

ὁ ἀνὴρ ὃς ἦλθεν,      the MAN WHO came.

τὰ χρήματα ἃ εἶχε,      the THINGS WHICH he had.

929.—The *antecedent* is the substantive, or something equivalent to a substantive (956, *Rem.*), in a preceding clause to which the relative refers. Frequently, however, as in Latin, the relative with its clause is placed before the antecedent and its clause.

930.—Strictly speaking, the *relative* does not agree with the *antecedent*, but with the same word expressed or understood *after* the relative, and with which, like the adjective, it agrees in *gender, number, and case*, as well as *person*; thus,  $\delta$  ἵππος ὃν (ἵππον) εἶχεν, *the horse which (horse) he had*. Hence, in connecting the antecedent and relative clauses, the following variety of usage occurs; viz.,

1st. The *word* to which the *relative* refers is commonly expressed in the antecedent clause, and not with the relative; as, οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες, *this is the MAN WHOM you saw*.

2d. It is often *not* expressed in the antecedent clause, and *expressed* with the relative; as, οὗτός ἐστιν ὃν εἶδες ἄνδρα.

3d. Sometimes, for greater *precision* and *emphasis*, it is expressed in both; as, οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες ἄνδρα.

4th. When the reference is of a *general nature*, and there is no danger of obscurity, the word to which the relative refers is understood in *both* clauses; as, ὃν ᾗθελεν ἔκτανε, ὃν ᾗθελεν ἔσωσεν, *whom he would he slew, whom he would he saved*. All this variety is common in Latin as well as in Greek. (Lat. Gr., 685.)

931.—The antecedent is sometimes *implied* in a preceding word; as, οἰκία ἣ ὁμετέρᾳ οἷ γε χρῆσθε, &c., *your house who, that is to say (γέ) use, &c.*, οἷ referring to the personal pronoun implied in ὁμετέρᾳ (900).

932.—When the relative comes after two words of different *persons*, its verb agrees with the first or second person rather than the third; as, εἰμὶ δ' ἐγὼ βασιλεὺς δὲ τιμῶμαι.

933.—When the relative is placed between two substantives of different *genders*, it sometimes agrees in gender with the latter; as, τὸ ἄστρον ᾗν ὀνομάζουσιν Ἀλγὰ, *the constellation which they call the GOAT*.

934.—*Exc.*—The relative sometimes takes the *gender* and *number*, not of the antecedent noun, but of some one synonymous with it, or implied in it; as,

1st. θανόντων τέκνων οὗτος Ἀδραστος ἦγάγε, *the CHILDREN having died, WHOM Adrastus led*. In this sentence, οὗτος refers to the gender *implied* in the neuter τέκνων.

2d. πάντων ἀνθρώπων ὅς κ' ἐσθ' ἂντι ἔλθῃ, *of all men, whosoever may come = every man who shall come against you*; where ὅς, referring to a plural antecedent, takes the persons of the plural *individually*.

3d. ὑπὲρ ἀνδρῶν Ἑλλάδος ᾧν πατέρας ἔκτεινε, *on behalf of all GREECE, WHOSE fathers she slew*; where ᾧν refers to the meaning of Ἑλλάδος, i. e., the men of Greece.

4th. θησαυροποιὺς ἀνὴρ οὗτος δὴ καὶ ἐπαινεῖ τὸ πλῆθος, *A MAN increasing in wealth, WHOM you know (δὴ) even the multitude applaud*. Here the plural relative generalizes the person spoken of into a class.

935.—Instead of *ὅς*, the *compound pronoun* *ὅστις* is used as a *relative* after *πᾶς*, *οὐδεὶς*, or any word in the singular expressing an *indefinite number*, and *δοι* after the same words in the plural; as, *πᾶς ὅστις*, *every one who*; *πάντες δοι*, *all who*; and if the *indefinite* is not expressed in the antecedent clause, it will often be better to express it in the translation; as, *τὰς πόλεις δοι*, *all the cities which*. Sometimes it is used simply for *ὅς*.

936.—If *no nominative* come between the relative and the verb, the relative will be the nominative to the verb.

If a *nominative* come between the relative and the verb, the relative will be of that case which the verb or noun following, or the preposition going before, usually governs. But,

#### Attraction of the Relative.

937.—*Exc. I.* The relative is often *attracted* into the case of its antecedent; as,

*Examples.* 1. σὺν ταῖς ναυσὶν αἷς (for *ὅς*) εἶχε, *with the SHIPS WHICH he had*. 2. μετασχέτω τῆς ἡδονῆς ἡς (for *ἣν*) ἔδωκα ὑμῖν, *let him share the PLEASURE WHICH I gave you*. 3. μεμνημένος ᾧν ἔπραξε (for τῶν πραγμάτων ᾧ ἔπραξε, 930-4th), *being mindful of WHAT he did*. 4. ἀπολαύω ᾧν ἔχω ἀγαθῶν, *I enjoy WHAT GOODS I have* (930-2d).

*Note 1.* This usage of *attraction* originates partly in *euphony*, but still more in a desire to give *unity* to expression, and to indicate the close relation of *thought* by a like relation of *form*. It belongs to the same general principle by which the Greeks drew the antecedent and relative clauses entirely into one by *omitting* the relative; as, ταῦτα λεγεις ἀληθῆ, *you say these things true*, for *these things which you say are true* (ταῦτα δ' λέγεις ἀληθῆ ἔστιν). See also below, 948.

*Note 2.* This construction is sometimes, though very seldom, imitated in Latin; as, *Circiter sexcentas ejus generis CUIUS supra demonstravimus, naves invenit*. CÆS. See Lat. Gr., 704.

**938.—Exc. II.** The antecedent is sometimes attracted into the case of the relative; as,

Ἄλλου δ' οὐ τευ οἶδα τευ ἂν κλυτὰ τευχᾶ δύω, *and I know not any other person whose renowned armor I could put on*; ἄλλου τευ (for τινός) attracted by the relative τευ (for τοῦ, 262, used for οὗ, 360), from the *accusative* into the *genitive*; πόλεων καὶ τόπων ὧν ἡμὲν ποτε κύριοι φαίνεσθαι προιεμένους, *to be found surrendering cities and places of which we were once masters*.

On this principle are to be construed such sentences as the following: οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν, *for οὐδεὶς ἦν κίνδυνος ὄντινά, there was no DANGER WHICH they did not undergo*; οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντα ἀποστρέφειν, *for οὐδεὶς ἦν ὄντιν' ἔφασαν οὐ δακρύοντα, &c., there was NO ONE WHO, they said, did not turn away weeping*; τίνας τοῦσδ' ὁρῶ ἔξνους, *for τίνες εἶδον οὗτοι οἱ ἔξνοι οὗς ὁρῶ, who are these strangers whom I see?*

**939.—**The *relative plural*, and in all its cases, with ἔστι before it, is used for ἐνιαι, -αι, -α, *some*; as, καὶ ἔστιν οἱ (i. e., ἐνιαι) ἐτύγγανον θωράκων, *and SOME hit breastplates*; ἀπὸ τῶν πόλεων ἔστιν ἧν (i. e., ἐνίω), *from SOME cities*.

In this construction ἔστι is found with ὅστις, both singular and plural; as, ἔστιν ὅστις, *some one*; ἔστιν οἵτινες, *some*.

940.—There are many constructions analogous to the above with *relative pronouns, adverbs, &c.*; as, ἔστιν οπου ταῦτα ἐπύχσας, *is there where you did this = did you anywhere do this?* ἔστιν ὅτε ταῦτα λέγει, *there is when he says this = he sometimes says this.*

THE RELATED ADJECTIVE WORDS,  
οἷος, ὅσος, ἡλίχος, &c.

941.—The *relative adjectives* οἷος, ὅσος, ἡλίχος, like the relative pronoun, always refer to a kindred word before them, expressed or understood, implying a *comparison of equality* similar to *talis qualis, tantus quantus*, in Latin (Lat. Gr., 706); as,

τοῖος ὅρ τοιοῦτος—οἷος, *such—as.*

τόσος ὅρ τοσούτος—ὅσος, *so much, or many—as.*

τηλίχως—ἡλίχος, *of such an age or size—as.*

942.—The *antecedent* and *relative adjectives* both refer to the same *substantive*, with which they agree in gender and number, while each takes the case required by the construction of the clause in which it stands; thus, DEM. Olynth. I., "As for the rest, he said they were thieves and flatterers, and τοιοῦτους ἀνθρώπους οἷους μεθύσθοντας ὀρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν ὀκνῶ ὀνομάσαι, *SUCH MEN AS, when intoxicated, to dance SUCH DANCES AS I now hesitate to name.*

943.—The *antecedent word* is commonly *understood*, and the relative is translated with some variety according to the connection in which it stands. The most of the cases in which, e. g., οἷος is used for τοιοῦτος οἷος, may be reduced to *three*; viz., 1st, when it stands before a *substantive*; 2d, before an *adjective*; 3d, before a *verb*.

944.—FIRST. Before a *substantive*, οἷος ele-



gantly takes the case in which its antecedent *τοιοῦτος* would be, if expressed, and changes the substantive before which it stands into the same case by attraction; thus, οὐκ ἔστιν ἀνδρὶ οἷω Σωκράτει ψεύδεσθαι, *to lie is not befitting SUCH A MAN AS SOCRATES IS*, for οὐκ ἔστιν ἀνδρὶ τοιούτῳ οἷος Σωκράτης ἔστι ψεύδεσθαι. Again, χαριζόμενον οἷω σοὶ ἀνδρὶ, *gratifying SUCH A MAN AS THOU ART*, for ἀνδρὶ τοιούτῳ οἷος σὺ (εἰ).

In some instances the noun after *οἷος* is not attracted into the same case with it; as, τῶν (τοιούτων) οἷων περ αὐτὸς ὄντων, *they being precisely such as he*.

When the *substantive* to which *οἷος* refers is obvious from the connection, it is frequently *omitted*, as in the preceding example.

945.—Sometimes *οἷος* stands *elliptically* by a strong attraction; as, ἐμαχάριζον τὴν μητέρα οἷων τέκνων ἐκύρησε, *they congratulated the mother as to what sort of children she had obtained* = that she had obtained such children. *They bewailed the young man, οἷα ἔργα δράσας οἷα λαγχάνει κακά, what sort of deeds having done, what sort of evils he meets with* = "that after having done such deeds, he meets with such disasters."

946.—The construction is the same when *οἷος*, or the *substantive* to which it belongs, is in the *nominative*, or is governed by a *preposition*; as, ἀληθὲς ἄγοντας πένθος οἷος αὐτοὺς ὁ θύννος διέφυγεν, *being truly grieved what sort of* = *that such a thunny fish escaped them*, Lucian; ἐλπίζοντες πάγχυ ἀπολέσθαι ἐς οἷα κακὰ ἦγον, *expecting utterly to perish into what sort of calamities they were come* = *since they were come into SUCH CALAMITIES*. So in Thucydides: καὶ μόνῃ (scil. Ἀθηναίων πόλιν) οὕτε τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει, ὅφ' οἷων κακοπαθεῖ, *and we are now the only state which neither excites indignation in an invading enemy, that they suffer by persons of such a character* (lit. *by what sort of persons they suffer*).

In constructions of this kind the idea will be readily perceived by considering οἷος as put for εἶτι or ὡς τοιοῦτος. See numerous examples in L. Bos. Ellipses Gr., 271; Vigerus, ch. 3; §§ 8, 9.

**947.**—SECOND. *Before an adjective*, it is employed with a similar ellipsis; as, εἰ μὲν γάρ τις ἀνὴρ ἐν αὐτοῖς ἔστιν οἷος ἔμπειρος πολέμου, *for if indeed any one among them is, οἷος ἔμπειρος, such as is skilful* (for οἷος ἔστιν ἔμπειρος); or it might be resolved with the infinitive; as, οἷος ἀριστος, *the best*, for τοιοῦτος οἷος εἶναι ἀριστος, *such as to be the best*, &c.

**948.**—Οἷος is frequently, however, joined with an adjective in the form of an *exclamation* or *interrogation*, apparently without reference to the usual antecedent; as, οἷος μέγας, οἷος χαλεπός, *how great! how difficult!* Thus Lysias, οἷος μέγας καὶ δεινὸς κίνδυνος ἡγωνίσθη, *how great and terrible a danger was risked* (scil. *for the liberty of Greece*)! The construction here is in all cases elliptical, and is part of a full exclamatory construction; as, τοιοῦτος κίνδυνος οἷος οὗτος, *such a danger as this!*

**949.**—THIRD. Joined with the *verb* εἶμι, expressed or understood, and followed by an *infinitive*, it signifies, “*I am of such a kind as, or such as,*” and, according to the connection in which it stands, may mean, “*I am able,*” “*I am wont,*” “*I am ready, or willing*”—τοιοῦτος being always understood as an antecedent; thus, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδάναι (i. e., τοιοῦτος οἷος), *FOR HE WAS NOT (SUCH) AS TO MAKE GAIN FROM EVERY THING*; i. e., *he was not willing (or inclined) to do every thing for the sake of gain.*

**950.**—The forms οἷός εἰμι, and οἷόσ' εἶμι, are thus distinguished: οἷός εἰμι, *I am such as*; οἷόν ἐστιν, *it is such as*; οἷόσ' εἶμι, *I am able*; οἷόντε ἐστίν, *it is possible.* Thus, οἷός τέ εἰμι = δύναμαι; οἷόντε ἐστίν = δυνατόν ἐστιν.

**951.**—Sometimes the *verb* εἶμι is also *omitted*; as,

ἢ εἰ δύναντο ἀκούειν ἐκ τοῦ μὴ οἴωτε (εἶναι), *or whether he could hear FROM NOT BEING ABLE TO HEAR FORMERLY.*

952.—In the same manner τοῖος or τοιοῦτος stands related to οἷος following it, expressed or understood; as, οὐκ ἂν ἐμιλήσαιμι τοιοῦτῳ (scil. οἷος οὗτός ἐστι), *I would have no intercourse with SUCH A MAN (scil. as he is).*

953.—The *neuters* οἷον and οἷα, either alone or combined with various particles, and used in a conjunctive or adverbial sense, have many similar *elliptical uses*. These may be ascertained from the lexicons.

954.—*Note.*—The observations which have been made on the construction of the related adjectives τοῖος or τοιοῦτος—οἷος, are applicable, generally, to τόσος or τοσούτος—ὅσος; observing that the former related to the *quality* of objects, the latter to their *number* or *quantity*. The same also may be said of τηλίκος—ἡλίκος, of *such an age* or *size*.

## CONSTRUCTION OF THE NOMINATIVE CASE.

955.—The *nominative case* is used—

1st. To express the *subject* of a proposition.

2d. In *apposition* with another substantive in the nominative (857), or predicated of it (963, *Obs.* 6).

3d. In *exclamations*; as, ὦ δυστάλαινα ἐγὼ! *O wretched me!*

4th (rarely and anomalously), *absolutely*, or without dependence on any word in the sentence (1112, *Obs.* 4); as, πολλή γὰρ ἡ στρατιὰ οὖσα, οὐ πάσης ἔσται πόλεως ὑποδέξασθαι (αὐτήν), *for the ARMY BEING NUMEROUS, it will not be in the power of the whole state to accommodate them.* Or without a particle, introducing an affirmation; as, ὁ Μωυσὴς οὐκ οἶδαμεν τί γέγονεν αὐτῷ, *THIS MOSES, we know not what has become of him.*

# A VERB WITH ITS NOMINATIVE.

956.—RULE IV. A verb agrees with its }  
nominative in number and person; as,

ἐγὼ γράφω,	<i>I write.</i>
ὁμοῖς τύπτετε,	<i>ye strike.</i>
τῷ ὀφθαλμῷ λάμπει,	<i>his eyes shine.</i>

*Rem.*—The subject of a finite verb, if a noun or pronoun, or adjective used as a noun, is put in the nominative. The subject may also be an infinitive mood (1088), or part of a sentence; and to all these this rule applies.

*Obs. 1.* The *nominative* of the first and of the second person is generally *omitted*, being obvious from the termination of the verb; also of the third person, when it may be readily supplied from the context; as, *λέγουσιν*, *they say*. They are used, therefore, chiefly when *emphatic*; as, *ἐγὼ λέγω*, *I say*.

*Obs. 2.* The *subject* is also *omitted*, when the verb expresses an action *usually performed* by that subject; as, *σαλπίζει*, *the trumpeter sounds*; *ἐκήρυξε*, *the herald proclaimed*; or when it expresses an operation of nature; as, *ὕει*, *it rains*; *βροντᾷ*, *it thunders*.

*Obs. 3.* *Impersonal verbs* are usually considered as without a nominative; still they will generally be found to bear a relation to some circumstance, sentence, clause of a sentence, or infinitive mood, similar to that of a verb to its nominative; as, *ἐξεστί μοι ἀπελθεῖν*, *it is lawful for me to depart*, i. e., *to depart is lawful for me*; *χρὴ σε ποιεῖν*, *it behooves you to do it*, i. e., *to do it behooves you*. Lat. Gr., 307.

*Note.*—On the other hand, while the subject or nominative is expressed, the verb, especially the present tense of *εἰμί*, is often omitted; as, *Ἐλλῆν ἐγώ*, *I (am) a Greek*.

## SPECIAL RULES AND OBSERVATIONS.

## Agreement in Number.

{ 957.—RULE 1. A neuter plural commonly has a verb in the singular; as,

*Zōa tréxsi, animals run.*

*\*Ἄστρα ἀνέφηναν ᾧ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζεῖ,*  
*they (the Gods) caused stars to appear, WHICH SHOW to us*  
*the hours of the night.*

*Note.*—This is on the same principle with the *defective declension* of neuter nouns; they are not considered as, strictly speaking, entitled either to *inflection* or to *syntactical construction*.

*Obs. 1.* This construction is more common with the Attic than with the Ionic and Doric writers. But with all there are many *exceptions*, especially when the neuter plural signifies *persons* or *animals*; as, *τοσάδε ἔθνη ἐστράτευον, so many nations were engaged in the expedition.* Homer joins a singular and a plural verb with the same nominative. *Odyss., μ. 43.*

*Obs. 2.* We have already noticed special *idioms* in which a singular verb is followed by a plural nominative; as, *οὐκ ἐστὶν οὔτινες ἀπέχονται, THERE ARE NONE who abstain.*

958.—RULE 2. Two or more substantives singular, taken together, have a verb in the plural; taken separately, the verb must be in the singular; as,

Together, *αἰδῶς δὲ καὶ φόβος ἔμφυτοί εἰσιν ἀνθρώπῳ, but shame and fear are natural to man.*

Separately, *σοὶ γὰρ ἔδωκε νίκην Ζεὺς καὶ Ἀπόλλων, for to thee Jupiter and Apollo gave the victory.*

*Obs. 3.* This rule is liable to many *exceptions*; for frequently the verb agrees with but *one* of the *two nouns*, commonly the one next it. Also, if of similar signification, they are in construction considered as *one*, and the verb follows in the singular; as, Σοὶ δ' ἐπὶ τολμάτῳ καρδίῃ καὶ θυμῷ, *but to thee let HEART and SOUL dare.*

*Obs. 4.* A *substantive* in the *singular*, connected with other words as the subject of a verb, conveying the idea of *plurality*, may have the verb in the plural; as, 'Ρέα παραλαβούσα καὶ τοὺς Κορύβαντας περιπολοῦσιν, *Rhea, having taken with her also the Corybantes, wanders about.* So in Latin; as, *Juba cum Labieno capti in potestatem Cæsaris venissent.* Lat. Gr., 645.

**959.—RULE 3.** A noun of multitude expressing many as *one whole* has a verb in the singular; as,

ἔζετο λαός, *the people sat down.*

**960.—**But when it expresses many as individuals, the verb must be plural; as,

ἤρώτησαν αὐτὸν τὰ κλῆθους, *the multitude asked him.*

*Obs. 5.* To both parts of this rule there are also *exceptions*, and in some cases it seems indifferent whether the *verb* be in the *singular* or *plural*; sometimes both are joined with the same nominative; as, ἔζετο λαός, ἐρητύθησαν δὲ καθέδρας, *the people SAT DOWN and KEPT THEIR SEATS.*

**961.—RULE 4.** A dual nominative may have a plural verb; as,

ἄμφω ἔλεγον, *both spake*; and a plural nominative, limited to two, may have a *verb* in the *dual*.

## Agreement in Person.

**962.—RULE 5.** When two or more nominatives are of different persons, the verb takes the *first* person rather than the second, and the *second* rather than the third; as, ἐγὼ καὶ σὺ εἶπομεν, *you and I spoke*.

To this rule there are exceptions.

## The Nominative after the Verb.

**963.—RULE 6.** Any verb may have the same case after it as before it when both words refer to the same thing; as,

ὁμοῖς ἐστὲ τὸ φῶς τοῦ κόσμου, *Ye are the LIGHT of the world*.

*Rem.*—The nominative before is the *subject*, the nominative after, the *predicate*—the verb is the *copula*, and is either a substantive or intransitive verb, or a passive verb of naming—from its use called *copulative*.

*Obs.* 6. This rule applies to the *infinitive*, whatever be the case of its subject; also to *participles* (1095, *Obs.* 5, 1102.)

*Obs.* 7. When the *predicate* is an adjective or a participle, without a substantive, it agrees with the subject before the verb, by Rule II., except as noticed, 862.

*Obs.* 8. In this construction, the *verb* usually agrees with the *subject*; sometimes, however, it agrees with the predicate; as, ἦσαν δὲ σταδίῳ ὀκτῶ τὸ μεταίχμιον αὐτέων, *and the space between them was eight stadia*. So also when the *copula* is a *participle*; as, he usually let go, τοὺς μέγιστα ἐξημαρτηκότας—μεγίστην δὲ αὖσαν (for ὄντας) βλάβην πόλεως, *those who had committed the greatest offences, and were the greatest INJURY to the state*.

## GOVERNMENT.

**964.**—*Government* is the power which one word has over another depending upon it, requiring it to be put in a certain *case, mood, or tense*.

## The Government of Cases.

**965.**—The construction of the oblique cases depends in general upon the following principles; viz.,

**966.**—The *Genitive* expresses the idea of *originating, proceeding from, and hence belonging to*; thus expressed in English by *from, of, in respect to, &c.*

**967.**—The *Dative* expresses *association or connection with*, that *for* which a thing is done (*remote object*), and that *with* which it is done (*instrument, manner, &c.*).

**968.**—The *Accusative* expresses the *immediate object* on which the action or influence of a *transitive active verb* terminates; or of *motion or tendency to*, expressed by a preposition. It is thus the proper case of *motion and tendency toward*.

**969.**—The *action* of a *verb* may be considered in reference either, 1. To its *immediate object*, i. e., to that on which its action is immediately exerted, and which is always governed in the accusative; as, *διδόναι ἑαυτόν*, *to give myself*; or, 2. To a *remote object*, i. e., to one not acted upon *directly* by the verb, but *indirectly*, and put in the case which expresses the nature of the relation; in the case of *transitive active verbs*, in connection with an accusative of the *direct object*, in *intransitive verbs*, *without it*; as, *ἀπαλλάττειν τινὰ νόσου*, *to free one from disease*; *διδόναι ἑμαυτὸν τῇ πόλει*, *to give myself to the state*; *φείδεσθαι τῶν ἐρίφων*, *to spare the kids*; *βοηθεῖν τῇ πατρίδι*, *to aid* (i. e., to render assistance to) *my country*.



## THE GENITIVE.

**970.**—The *genitive* in Greek has the force of the Latin genitive, and part of the uses of the Latin ablative. Its primary and leading idea is that of *separation or abstraction, going forth from, origin, cause*. So that the meanings *from, out of, of*, are implied in the case itself.

The numerous and diversified uses of this case are reduced by Matthiæ to the following heads:—

**971.**—In Greek, words of all kinds may be followed by other words in the genitive, when the latter class *limits*, and shows *in what respect* the meaning of the former is to be taken. Words so used may usually be rendered by such phrases as "*with respect to*," "*in respect of*," thus,

**972.**—*With verbs*; as, ὥς ποδῶν εἶχον, as fast as they could run, lit. as they had themselves WITH RESPECT TO THEIR FEET; καλῶς ἔχειν μέθης, to have one's self well WITH RESPECT TO INTOXICATION; σφάλλασθαι ἐλπίδος, to be deceived WITH RESPECT TO HOPE; κατέαγα τῆς κεφαλῆς, I am broken WITH RESPECT TO MY HEAD, i. e., I have broken my head.

**973.**—*With adjectives*: συγγνώμῃ τῶν ἀνθρώπων ἀμαρτημάτων, forgiving WITH RESPECT TO, i. e., indulgent toward, HUMAN ERRORS; ἐγγὺς τῆς πόλεως, near WITH RESPECT TO THE CITY, i. e., near to the city; γῆ πλεῖα κακῶν, a land full OF (i. e., WITH RESPECT TO) EVILS; μείζων πατρός, greater THAN (i. e., WITH RESPECT TO) HIS FATHER.

**974.**—With all words which represent a situation or operation of the mind, which is directed to an object, but *without affecting* it; such as verbs signifying *to remember, to forget, to neglect*, &c.: and adjectives signifying *experienced, ignorant, desirous*, &c.

**975.**—With all words which indicate *fulness, defect, emptiness*, and the like. Under this head fall adjectives signifying *full, rich, empty, deprived of*, &c., and adverbs denoting *abundance, want, sufficiency*, &c.

**976.**—To this principle must be referred the construction of the genitive with the *comparative degree* (998), with words denoting *superiority, inferiority, comparison in value, and difference*; as, ἄξιος τούτου, worthy of this, i. e., equal in value WITH RESPECT TO THIS; τούτου διάφορος, different from (in respect to) this.

**977.**—When that *with respect to* which a thing is done may also be

considered the *cause* of its being done, the word expressing it is often put in the genitive, and may be rendered "*on account of*;" as, *φθονεῖν τῇ σοφίᾳ*, to *envy one ON ACCOUNT OF WISDOM*. Hence it is used with verbs signifying to *accuse*, or *criminate*, to *pray*, to *begin*, &c.; and also, without another word, in exclamations.

**978.**—The genitive in Greek is used to express the relation of a *whole* to its *parts*; i. e., it is put *partitively*. Hence it is put with verbs of all kinds, even with those that govern the accusative, when the action does not refer to the whole, but to a *part*; as, *ἀπτῆσαι κρεῶν*, to *reast SOME OF THE FLESH*; *ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν*, I *know SOME OF THOSE OF MY AGE*. Hence, also, it is put with verbs which signify to *share*, to *participate*, &c.

On this principle is founded the construction of the genitive of the *part affected*, after verbs signifying to *take*, to *seize*, to *touch*, &c. Hence, also, it is put with the *superlative degree*, to express the class of which that one, or those marked by the superlative, form a part.

**979.**—The genitive is used to mark *origin*, or *cause*; and hence, the person or thing to which any thing *belongs*, whether as *property*, *quality*, *habit*, *duty*, &c. Hence, verbs which denote *perceptions of sense*, as *hearing*, *tasting*, *touching*, and *mental acts and states*, resulting from an external object, as *admiring*, *caring for*, *desiring*, &c., take the genitive of the object *heard*, *admired*, &c., concerned as their *cause* or *source*. Hence, also, the common rules, that "*verbs denoting possession, property, or duty, &c., govern the genitive*;" that "*the material of which any thing is made is put in the genitive*;" and that "*one substantive governs another in the genitive*."

**980.**—The genitive is also governed by *certain prepositions*, and by verbs compounded with prepositions; that is to say, when the prepositions may be separated from the verb and placed before the genitive without altering the sense.

**981.**—The genitive is used to determine *place* and *time* in answer to the question "*where?*" "*when?*" &c. Hence the adverbs *οἶ*, *τοῦ*, *ἐπου*, *where*, which are, in fact, old genitives, and refer to part of place or time in general.

To the general principles contained in these five heads, may be referred all the cases which occur under all the following rules for the *genitive*.

## THE GENITIVE GOVERNED BY SUBSTANTIVES.

**982.—RULE V.** One substantive governs another in the genitive, when the latter substantive limits the signification of the former ; as,

ὁ θεῶν πατήρ,	the father of gods.
ἀναξ ἀνδρῶν,	king of men.

**983.**—This rule is founded on the general principle mentioned (971 and 979). In the examples above, the general term πατήρ is restricted by the word θεῶν governed by it. It is not *any father*, nor the *father of men*, but of *gods*; so ἀναξ, not *any king*, but the *king of men*.

When a noun is restricted by another of the same signification, it is put in the *same case* by Rule I. (857).

**Obs. 1.** The *noun* governing the genitive is frequently *understood* (857, *Obs. 1*); viz., 1. After the *articles* such words as υἱός, μήτηρ, θυγάτηρ, &c.; as, Μιλτιάδης ὁ κίμωνος (sup. υἱός), *Miltiades, the son of Cimon*; τὰ τῆς τύχης (sup. δωρήματα), *the gifts of fortune*. 2. Οἴκος οὐ δῶμα after a preposition; as, ἐς πατρός (sup. δῶμα), *to the house of her father*; εἰς ᾗδου (δύμν), *into Hades*; ἐν ᾗδου (δύμν), *in Hades*. 3. After the *verbs* εἰμί, γίνωμαι, ὑπάρχω, &c. See 999 and 979.

**Obs. 2.** When the noun in the genitive signifies a *person*, it may often be taken either in an *active* or in a *passive* sense; thus, ἡ γνώσις τοῦ θεοῦ, *the knowledge of God*. In this sentence, God may be either the *subject* or the *object* of the knowledge spoken of, i. e., the phrase may denote our knowledge of God, or his knowledge of us; πόθος υἱοῦ, generally (not *the regret of a son*, viz., which he has, but) *regret for a son*; ἀνδρὸς εὐμένεια τοιοῦδε, *good will towards such a man*. Lat. Gr., 334.

984.—This *passive* sense of the genitive is more common when the governing noun is derived from a verb which usually governs the *dative*, and when the one substantive is in one sense the cause, and in another the subject, of that which is expressed by the other substantive; as, νεπτέρων δωρήματα, *offerings* (not of, but) *to the dead*; εὐγματα Παλλάδος, *prayers to Pallas*; ἡ τῶν Πλαταιέων ἐπιστρατεία, *the march against the PLATÆANS*.

985.—Nouns thus derived, however, are more frequently followed by the *dative*; as, ἡ Μουσέων δόσις ἀνθρώποισι, *the gift of the Muses to men*; sometimes by the preposition εἰς with the accusative; as, θεῶν εἰς ἀνθρώπους δόσις, 1011.

Obs. 3. Substantives derived from verbs which govern the genitive, are often followed by a *genitive* governed by the force of the *primitive* contained in the derivative; thus, ἐλευθερίας πόνου (988), *free from labor*; hence, ἑλευθερία πόνου, *freedom from labor*; κρατεῖν ἡδονῶν (1007) *to be superior to pleasures*; ἐγκρατεία ἡδονῶν, *mastery over, or moderation in pleasures*; ἀκρατεία ἡδονῶν, *impotence in respect of = want of moderation in pleasures*; ἐπιχοῦρημα τῆς χιόνος, *protection against the snow*.

Obs. 4. Sometimes the *genitive* follows the substantive, when it would more naturally take a *preposition*; even then, however, it is not necessary to understand a preposition. Thus, with nouns expressing the *material* of which a thing is made, or the *author or source* from which it proceeds (1047, Obs. 3); as, στέφανος ἀνθέμων, *a crown of flowers* (more commonly, στέφανος ἐξ ἀνθέμων); χαλκοῦ ἕλμα, *a helmet of brass*; πένθος δαιμόνων, *grief sent from the gods*; Ἥρας ἀλατταί, *wanderings caused by Juno*.

Obs. 5. A noun in the *genitive*, after another of the same kind, denotes the extreme either of *pre-eminence*

or *inferiority*; as, βασιλεὶ βασιλέων, *to the king of kings*; δούλος δούλων, *a slave of slaves*.

Obs. 6. A *number of substantives* followed by the *genitive* of a noun, or by a *possessive adjective* formed from it, are by the poets often put, by a kind of circumlocution, *for the noun itself*. The chief of these are βία, ἰς, μένος, *strength*; κῆρ, *the heart*; φόβος, *fear*; πείρας, τέλος, τελευτή, *the end*; δέμας, *a body*; κάρα, κάρηνον, κεφαλή, *the head*, &c.; as, βία Κάστωρος, *for Κάστωρ, Castor*; βίη Ἡρακλεΐη, *for Ἡρακλῆς, Hercules*; τέλος θανάτου, *for θάνατος, death*; Ἰουδάστη· κάρα, *for Ἰουδάστη*.

Obs. 7. Sometimes one substantive governs *two different genitives* in different relations; as, ὑπέδουε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, *he assumed the leading of the Ionians in the war against Darius*; τῶν οἰκείων προπηλαξίαις τοῦ γήρωος, *insults of relations to old age*; Ξενοφῶντος Ἀνάβασις Κύρου, *Xenophon's Expedition of Cyrus*.

Obs. 8. The Attics use a noun in the genitive, preceded by a *neuter article*, for the noun itself; as, τὰ τῆς τύχης, *for ἡ τύχη, fortune*; τὰ τῶν βαρβάρων (for οἱ βάρβαροι) ἀπιστά ἐστι, *the barbarians are not to be trusted* (lit. *the things appertaining to the barbarians are unreliable*).

**986.—RULE VI.** An adjective or article in the neuter gender, without a substantive, governs the genitive; as,

τὸ πολλὸν τῆς στρατιῆς, *the greatest part of the army*.  
τὰ τῆς τύχης, *the things of fortune*.

Obs. 9. The adjective in the *neuter gender* is either itself considered as a substantive (874), or as having a *substantive understood*, which is properly the governing word.

**987.—RULE VII.** A substantive *added to another*, to express a quality or *circumstance* belonging to it, is put in the genitive; as,

ἄνθρωπος μεγάλης ἀρετῆς, *a man of great virtue.*

*Obs.* 10. The substantive in the genitive has commonly an *adjective* with it, as in the example above, but not always; as, πόλεμος οὐχ ὀπλῶν ἀλλὰ δαπάνης, *a war, NOT OF WEAPONS, but OF MONEY.* But,

*Obs.* 11. A substantive limiting an *adjective of quality* is generally put in the *accusative*, either with or without *κατά*; as, ἄνθρωπος σπουδαίως τὸν τρόπον, *a man of ingenious DISPOSITION.*

## THE GENITIVE GOVERNED BY ADJECTIVES.

**988.—RULE VIII.** *Verbal adjectives*, and such as signify an *affection* or *operation* of the *mind*, govern the genitive; as,

ἀνθρώπων δηλήμων,	<i>hurtful to men.</i>
ἐμπειρος μουσικῆς,	<i>skilled in music.</i>

*Rem.*—The principle on which this rule is founded is contained in 971–973.

**989.—**Under this rule are comprehended,

**990.—**Adjectives denoting *action* or *capacity*, which are *derived from verbs*, or *corresponding* to them, especially those in *τος*, *ιτος*, and *ητιος*.

**991.—**Many adjectives *compounded* with a *privative* (715, 1st); as, ἀθετατος καὶ ἀκήκουσ ἀπάντων, *without seeing or hearing any thing* (lit., *unseeing and unhearing as to all things*).

**992.**—*Participles* used in an adjective sense, especially among the poets; as, *πεφυγμένος ἀδύλων*, *having escaped from troubles*; *οἰωνῶν εἰδώς*, *skilled in augury*.

*Note.*—These, however, are often followed by the accusative; as, *εἰδὼς ἀθεμίστιν*, *skilled in wickedness*.

**993.**—Adjectives expressing a *state or operation of mind*; as, *desire, aversion, care, knowledge, ignorance, memory, forgetfulness, profusion, parsimony*, and the like.

**994.**—Adjectives derived from, or of a similar signification with *verbs which govern the genitive*; as, *ἐπίκουρος ψυχῆς, αἰώτρου, κ. τ. λ.*, *serviceable against cold, darkness, &c.*

**995.**—**RULE IX.** Adjectives signifying *plenty* or *want, &c.*, govern the genitive (975); as,

<i>μεστὸς θορύβου,</i>	<i>full of confusion.</i>
<i>ἐρημὸς ἀνδρῶν,</i>	<i>destitute of men.</i>

**996.**—Under this rule are comprehended,

1st. Adjectives of *fulness, plenty*, and *want; value, dignity, worth*, and the contrary.

2d. Adjectives expressive of *power, eminence, superiority*, and their opposites; also, of *participation, diversity, separation, peculiarity*, or *property*, and the like.

3d. Adjectives followed by the *genitive of the cause*; as, *ἀθλιὸς τῆς τύχης*, *miserable in respect of fortune* (*miserable from fortune*).

*Note.*—Adjectives of *plenty and want* sometimes govern the dative; as, *ἀφειδὸς μήλου*, *abounding in apples*.

**997.**—**RULE X.** *Partitives*, and words *placed partitively, comparatives, superlatives, interroga-*

*tives, indefinites, and some numerals, govern the genitive plural; as,*

1. τῶν ἀνθρώπων οἱ μὲν σοφοί, οἱ δ' οὐ, *of men SOME are wise, and OTHERS not.*

2. οἱ παλαιοὶ τῶν ποιητῶν, *the ancient poets.*

3. ἓν τῶν πλοίων, *one of the ships.*

4. πρῶτος Ἀθηναίων, *the first of the Athenians.*

5. ὁ νεώτερος τῶν ἀδελφῶν, *the younger of the brothers.*

6. ἐχθιστοὶ βασιλέων, *most hateful of kings.*

*Rem.*—For the principle of this rule, see §78.

*Obs. 1.* All words are denominated *partitives* which express a *part* of any number or class of objects, the *whole* being expressed by the noun following it in the genitive.

*Obs. 2.* The genitive *after the partitive* is sometimes governed by the *preposition* ἐκ or ἐξ, as, ἐξ ἀπασῶν ἡ καλλίστη, *the most beautiful of all*: and sometimes, instead of the genitive, there is found a preposition with another case; as, καλλίστη ἐν ταῖς γυναῖξι, *fairest among women*; so in Latin, *justissimus in Teucris*. Lat. Gr., 775.

*Obs. 3.* Instead of the genitive, the *case of the partitive* is sometimes used; as, τοὺς φίλους τοὺς μὲν ἀπέκτεινε, *of HIS FRIENDS, some indeed he slew, &c.*

*Obs. 4.* The *partitives* τις and εἷς are sometimes *omitted*; as, φέρω σοι στολήν τῶν καλλίστων (sc. μίαν), *I bring you A VERY EXCELLENT ROBE* (lit., *one of the most beautiful*); ἤθελε τῶν μενόντων εἶναι (sc. εἷς), *he wished to be ONE OF THOSE who remained*. This latter, however, resolves itself into the general use of the genitive: “he wished to be of those” = *to belong to those who, &c.* So ἔστι τῶν αἰσχροῶν, *it is of the base things*, emphatic for αἰσχρὸν ἔστιν.

*Obs. 5.* Partitives agree in *gender* with the substantives which follow in the genitive. When *two substantives* follow in the genitive, the partitives, &c.,



commonly agree with the former, but sometimes with the latter.

*Obs. 6. Collective* nouns are governed by partitives in the genitive singular.

*Obs. 7. Adjectives* in the positive *form*, but conveying a superlative *sense*, on the principle of this rule govern the *genitive plural*; as, ἐξοχος πάντων, the *most excellent of all*; δία θεῶν, goddess of goddesses (i. e., *supreme goddess*); δία γυναικῶν, *most excellent of women*. Δαίμονι ἀνδρῶν, *Good sir*. Also nouns compounded with α in a privative sense; as, ἀχαλκος ἀσπίδων, *unarmed with brazen shields*.

*Obs. 8. On a similar principle* an adjective in the *genitive plural* sometimes accompanies substantives of all kinds, in order to mark the *class* to which the person or thing mentioned belongs; as, τροχὸς τῶν κεραμεϊκῶν, a *wheel OF THE CLASS OF THE EARTHEN*, i. e., *an earthen wheel*; πέλεκυς τῶν ναυπηγικῶν, *an axe OF THOSE BELONGING TO SHIP-BUILDERS*, i. e., *a ship-builder's axe*.

**998.—RULE XI.** The comparative degree, without a conjunction, governs the genitive; as,

γλυκίων μέλιτος, *sweeter than honey*.  
 κρίσων αἰκτιρμοῦ φθόνος, *envy is stronger than pity*.

*Rem.*—This, from its condensed and elliptical character, is a favorite construction with the Greeks. Hence, they not only employ it where it is strictly appropriate—as, σοφώτερος ἐμοί, *wiser than I*—but also where the logical construction would demand ἢ with the *nominative* or *accusative*—as, φιλῶ σὲ μᾶλλον τούτων, for μᾶλλον ἢ τούτους, *I love thee more than (I love) these*; or, μᾶλλον ἢ οὔτοι, *more than these love thee*. Yet after the comparative degree the genitive is sometimes governed by a *preposition*; as, οἷσιν ἢ τυράννις πρὸ ἐλευθερίας ἦν ἀσπαστότερον, *to whom tyranny was MORE AGREEABLE THAN LIBERTY*.

*Obs. 9. The conjunction ἢ, than, after the comparative* is often followed by the *same case that precedes it*; as, ἐπ' ἀνδρας καὶ ἀμεύοντας ἢ Σούδας,

against men much braver than the Scythians ; otherwise regularly by the *nominative*, εἰμί being understood ; as, τοῖς νεωτέροις ἢ ἐγώ, to those younger than I am.

Obs. 10. After the *comparative*, ἤ is sometimes followed by an *infinitive* with or without ὥς or ὥστε ; as, κακὰ μείζω ἢ ὥστε ἀναλαΐσιν, evils too great to excite my tears (greater than so as to weep over) ; νόσημα μείζον ἢ φέρειν, affliction too great to bear.

Obs. 11. The *comparative without* ἤ (than) is followed by the genitive according to the rule ; as, φωνὴ γλυκωτέρη μελιχέρου, a voice sweeter than honey-comb.

Obs. 12. The genitives τούτου and οὗ, governed by a *comparative*, are often followed by an *explanation* with ἤ ; as, οὐκ ἔστι τοῦδε πατρὸς κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ καγαθοῦ πεφυμέναι, there is no greater honor to children than this (viz., than), to be born from a brave and virtuous father.

Obs. 13. The *infinitive* mood being, with the article, used constantly as a *noun*, is of course subject to the above rule ; as, τὸ φυλάττειν τὰ ἀγαθὰ τοῦ κτήσασθαι χαλεπώτερόν ἐστι, to preserve one's advantages is more difficult than to acquire them.

Obs. 14. Words which *imply a comparison*, govern the genitive on the same principle ; these are,

1st. Such words as express *difference* ; as, περισσός, δεύτερος, ὕστερος ; also, διάφορος, ἕτερος, ἄλλος, ἀλλοῖος, ἀλλότριος.

2d. *Multiplicative* numbers ; as, διπλάσιος, τριπλάσιος ; as, διπλάσιον δεῖ ἀκοῦεν τοῦ λέγειν, one should hear twice as much as he speaks.

Obs. 15. The *superlative* is sometimes used *poetically* for the *comparative*, and is then subject to the same rules ; as (with the conjunction), λῦστον ἢ τὸ Φλέγρας πεδῖον, better than the plain of Phlegra ; (without the conjunction) σεῖο δ' οὐτὶς ἀνὴρ μακάρτατος, but no man is happier than you.

## THE GENITIVE GOVERNED BY VERBS.

**999.—RULE XII.** The person or thing to which any thing *belongs*, is put in the genitive after εἰμί, γίγνομαι, ὑπάρχω; as,

ἔστι τοῦ βασιλέως, *it belongs to the king.*

εἶναι ἑαυτοῦ, *to be his own master (to belong to himself).*

τοῦ χαλῶς πολεμεῖν τὸ ἐθέλειν ἐστί, *alacrity is necessary to fighting well; i. e., belongs to it.*

*Rem.*—For the principle of this rule, see 979. Consistently with this, in constructions of this kind, a substantive may be considered as understood, which is the governing word. Lat. Gr., 780.

*Obs. 1.* Yet here also we have the genitive governed directly by a *preposition* expressed, indicating that *from which the quality, &c., proceeds*; as, οὐκ ἐστὶ πρὸς πόλει, *it is not on the part of, appertaining to the state = it is not proper for the state.* On this principle are to be explained such sentences as the following: οὐκ ἄγαμαι τοῦτο ἀνδρὸς ἀριστεύουσ, *I do not approve this IN A PRINCE (in respect of a prince);* ταῦτο ἐκαινῶ Ἀγησιλάου, *I commend this IN (respect of) AGESILAUS;* τοῦτο μέμφονται μάλιστα ἡμῶν, *this they blame chiefly IN US.*

**1000.—RULE XIII.** Verbs expressing the *operation of the senses*, govern the genitive; as,

ἁλῶθί μεν, *hear me.*

μὴ μου ἅπτου, *do not be touching (or clasping) me.*

*Exc. 1.* Verbs of *seeing* govern the *accusative*; as, θεὸν ὄψονται, *they will see God.*

*Exc. 2.* This rule is subject also to other exceptions. Verbs of *smelling, tasting, hungering, &c., gen-*

erally take the genitive, but very rarely the accusative. Verbs of *hearing* take regularly the *accusative* of the *object* (the thing *heard*), and the *genitive* of the *cause* or *source*; as, ἀκούω τὴν φωνήν, *I hear the voice*; but ἀκούω τοῦ λέγοντος, *I hear (from) the man who speaks*. There is sometimes an *apparent* exception to this rule; as, ἀκούω τῆς φωνῆς, *I hear (of) the voice*, hear indistinctly (the genitive being taken *partitively*). Or the voice may be contemplated as the *source* instead of object, and thus put in the *genitive*.

*Obs. 2.* The *principle* on which verbs under this rule, and some of those that follow, govern the *genitive*, is, that the word in the genitive, following the verb, expresses that which is viewed as the *origin* or *cause* of the sensation or act expressed by the verb (979).

*Rem.*—With verbs governing the genitive (as with verbs governing the dative, and indeed the accusative) the preposition is sometimes subjoined to give more *fulness* to the expression. From this, however, it does not follow that when the preposition is *wanting*, it is to be understood in the construction. The relation is properly expressed by the *case*, and the preposition comes in to express it with greater *definiteness*.

**1001.—RULE XIV.** Verbs signifying an *operation of the mind*, govern the genitive; as,

θαυμάζω σοῦ,	<i>I admire you.</i>
ἀμελεῖς τῶν φίλων,	<i>you neglect your friends.</i>

*Rem.*—Verbs which come under this rule govern the genitive on the principles stated (974, 979). Examples occur also in Latin (see Lat. Gr., 783). It applies generally to verbs which signify,

1. *To pity, to spare, to care for, or neglect*; as, ἐπιμελεῖσθαι, φροντίζειν, ἀλεγεινέειν, ἀμελεῖν, δλιγνερνέειν.

2. *To remember or forget*; as, μνᾶσθαι, μνημονεύειν, λανθάνεσθαι, &c., with their compounds. But these frequently govern the accusative.

3. *To consider, to reflect, to perceive, or to understand*; these also govern the *accusative*.

4. *To admire, to aim at, to desire or to loathe, to revere or to despise*.

*Obs. 3.* Many of these verbs used transitively (i. e., signifying to *cause* the operation of mind they express), take, of course, along with the *genitive* of the *object*, the *accusative* of the *person*; as, ἐπέμνησέν ἐ πατρός, *he put him in mind of his father*; ἔρυσάς με εὐδαιμονίας, *you caused me to taste of happiness*. Verbs thus used are sometimes denominated *causative* or *incentive verbs*, and hence the

**1002.—RULE.** Causative verbs govern the accusative of the person with the genitive (or other appropriate case) of the thing.

**1003.—RULE XV.** Transitive verbs proper govern the genitive when they refer to a *part* only, and not to the *whole* of the object; as,

ἔπιε τοῦ ὕδατος, *he drank of the water*.

*Rem.*—This construction resolves itself into the general *partitive* idea of the genitive. Thus, πίνει ὕδωρ would mean, *he drinks water* as a beverage, he is a *water-drinker*; πίνει τοῦ ὕδατος, *he is drinking some water*, or, *he drinks of the water*. So ἔφαγε τοῦ κρέατος, *he ate (a part) of the flesh*, ἔφαγε τὸ κρέας, *he ate the flesh*, or, *he was a flesh-eater*.

**1004.—**To this rule belong more especially such verbs as signify,

1. *To share, participate, or impart*, which, with the *genitive* of the *thing*, frequently govern the *dative* of the *person* to whom it is imparted; as, μεταδίδωμι τῷ ἀδελφῷ τῶν χρημάτων, *I share the property with my brother*.

2. *To receive, obtain, or enjoy*; as, τιμῆς ἔλαχε, *he gained honor*; ἐὰν λάβωμεν σχολῆς, *if we get (some) leisure*.

3. Verbs signifying *to take, to seize*, and their con-

traries, *to touch*, or *to carry*, especially in the middle voice, with the accusative of the *whole*, govern the *genitive* of the *part affected*; as, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they seized ORONTES BY THE GIRDLE*.

*Exc.*—Some verbs, such as λαμβάνομαι, μετέχω, κληρονομέω, λαγχάνω, τυγχάνω, sometimes govern the *accusative* of the *thing*; κληρονομέω, with the accusative of the thing, governs also the *genitive* of the *person* from whom it is received, as, ἐκληρονόμησε τοῦ πατρὸς τὰ κτήματα, *he inherited his possessions from his father*; sometimes it governs the *genitive* of *both*.

**1005.—RULE XVI.** Verbs of *plenty* or *want*, *filling* or *depriving*, *separation* or *distance*, govern the *genitive* (975); as,

εὐπορεῖ χρημάτων,	<i>he abounds in riches.</i>
χρυσοῦ νηυσάσθω νῆα,	<i>let him fill his ship with gold.</i>
δεῖσθαι χρημάτων,	<i>to be in want of money.</i>

**1006.**—Under this rule there may be comprehended verbs which express the general idea of *separation*, or which signify,

1. *To beg* or *entreat*; as, δέομαι σου, *I beg of you*.
2. *To bereave* or *deprive*; as, στερέω, ἀποστερέω.
3. *To deliver*, *loose*, or *set free*; as, ἐλευθερώω, λύω, ἀπαλλάσσω.
4. *To escape*; as, ἐκφεύγω, ἀλύσχω.
5. *To keep off*, *to hinder* or *prevent*, *to desist*; as, κωλύω, ἐρητεύω, ἔχω (scil. τινά τινος), εἴργομαι, &c.
6. *To differ from*, *to be distant*, *to abstain*; as, διέχω, ἀπέχω, διαλλάττω, διαφέρω, ἀπέχομαι. But some verbs of differing govern also the *dative*; as, διαφέρω σοι, *I differ with you*; διαφέρομαι σοι, *I am at variance with you*.
7. *To separate*, *repel*, or *drive away*; as, χωρίζω, διωρίζω, ἀμύνω, ἀγείρω, διώκω, &c.

8. *To make way for or retire from, to resign* ; as, εἶλω, ὑποχωρέω, ὑπάγω, συγχωρέω.

9. *To err, to cause to err* ; as, ὑποπλανάσμαι, ἀποτυγχάνομαι, ἁμαρτάνω, πλανάω.

10. *To cease, to cause to cease* ; as, παύω, παύομαι, λήγω, &c.

11. *To deceive, frustrate, or disappoint* ; as, ψεύδομαι, πταίω, σφάλλομαι, &c.

*Obs. 5.* Many of these are *transitive*, and, with the *genitive* of the *remote* object, govern the *accusative* of the *direct object* ; thus, under No. 3, σὲ τοῦδ' ἐλευθερῶ φόνου, *I clear you of this murder* ; ἀφαιρεῖσθαι, *to deprive*, sometimes governs the accusative and genitive, but more commonly two accusatives ; as, ἀφελέσθαι τινά τι.

*Obs. 6.* The genitive after these verbs, whether transitive or intransitive, is sometimes governed by a *preposition* intervening, which gives *emphasis* to the expression ; as, ἐλευθερώσα· τὴν Ἑλλάδα ἀπὸ Μήδων, *having liberated Greece from the Medes* (1000, *Rem.*).

**1007.—RULE XVII.** Verbs of *ruling, presiding over, excelling*, and the contrary, govern the genitive (976) ; as,

πολλῶν ἔθνων ἄρχειν, *to rule over many nations*.  
τῶν πραγμάτων ἐπιστατεῖν, *to have the superintendence of affairs*.

**1008.—**The verbs which come under this rule are those which signify,

1. *To rule* ; as, ἄρχω, κραίνω, δεσπόζω, δυναστεύω, ἐξουσιάζω, αὐθεντέω, κατακυριεύω.

2. *To reign* ; as, τυραννεύω, βασιλεύω, ἀνάσσω.

3. *To lead* ; as, ἡγέομαι, ἡγεμονεύω, στρατηγέω.

4. *To preside over* ; as, ἐπιστατέω.

5. *To survive, or to be over*; as, *περίειμι*.  
 6. *To surpass, or excel*; as, *πρωτεύω, υπερβαίνω, περιβάλλω, διαφέρω, περιγίγνομαι*.  
 7. *To begin, i. e., to be first, to lead the way*; as, *ἄρχομαι*; so *ἄρχω, ὑπάρχω, κατάρχω*.  
 8. The contrary are such as signify to be *ruled, led, presided over, &c.*; to *obey, to be inferior to, to be overcome*.

*Obs. 7.* Some verbs govern the genitive by the force of a *noun* implied in them; thus, *τυραννέειν* is equivalent to *τύραννος εἶναι*; hence, *ἐτυράννευε Κορίνθου*, *he was king of Corinth*, is equivalent to *τύραννος ἦν Κορίνθου*.

*Obs. 8.* Several verbs belonging to these classes sometimes govern the dative; as, *ἀνάσσω, σημαίνω, κρατέω, ἡγέομαι, ἡγεμονεύω, ἄρχω*: and sometimes the accusative.

**1009.—RULE XVIII.** Verbs of *buying, selling, estimating*, and the like, govern the genitive of the *price* (1053); as,

*ὠνυσάμην τούτου πέντε δραχμῶν, I bought this for FIVE DRACHMÆ.*

*τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγαθὰ ὁ θεός, the gods SELL all good things to us for LABOR.*

*ἀξιωταί διπλῆς τιμῆς, he is thought worthy OF DOUBLE HONOR.*

*Rem.*—This genitive, like the others, depends on the general genitive meaning of *belonging to, in respect of*; as, *I bought it in respect of, for five drachms*. The more full construction is with *ἀντί, over against, equivalent to, for*. The price is sometimes put in the dative with *ἐπὶ, upon, conditioned upon*; as, *ἐπὶ πολλῇ, conditioned upon much* = *at a great cost*; and sometimes in the accusative with *πρός, toward the front of, standing related to*; hence, = *a match for, equivalent to*.

**N. B.**—For the construction of the *genitive* with the *accusative*, see 1026–1029; also, for the *genitive*



governed by *adverbs*, see 1055–1063; by *prepositions*, 1071–1076; and as used to express certain *circumstances*, 1041–1045, and from 1049 to 1054.

## CONSTRUCTION OF THE DATIVE.

**1010.**—The dative has, in general, two significations:—

1. It is properly the case of *association* and *accompaniment*; as, *δουλώ σοί*, *I associate with thee*: and hence is used with *prepositions* of that general import; as, *ἐν, ἐν;* σύν, *in conjunction with*; παρά, *beside, with*; πρὸς τῷ, *close upon, in addition to*; ἐπὶ τῷ, *close upon*; ὑπὸ τῷ, *close under*, &c.; also to express that *in connection with* which we do any thing, regarded as *instrument, cause, manner*, &c. In these uses it corresponds nearly to the Latin ablative.

2. It is used to express the *remote object* to which a quality or action, or any state or condition of things tends, or to which it refers. This tendency is usually expressed in English by the words *to* or *for*. As thus used, it corresponds to the dative in Latin, and is subject to nearly the same rules.

*Rem.*—To this general character of the dative may be referred an occasional Greek usage which introduces the dative of the *person to whom the statement may be interesting*, entirely independently of the syntactical construction. In such cases, the dative, though *redundant* in respect of construction, is not so in *effect*, as it imparts a touch of feeling and sentiment easily felt, but not so easy to express in a translation. Thus, *ἡ μήτηρ ἐξ σε ποιεῖν ὃ, τι ἂν βούληται, ἐν αὐτῇ μακάριος ἦς* (Plut. Lys.), *thy mother permits thee to do whatever thou pleasest, in order that thou mayest be happy* (for *HÉR*). The *αὐτῇ* has reference to the feelings of the mother. The datives *μοί* and *σοί* are very often used in this way. Thus, Oedip. Tyr., 2, *τίνας ποῦθ' ἔδρας τάσδε μοι δοάζετε*; where *μοί* intimates the king's mournful interest in the scene before him. In Xen. Cyr., Cyrus, addressing his mother, says, *οἰμαί σοι ἐκείνων—νικήσειν*, &c., *I think (for you) that I shall easily surpass these*; where *σοί* intimates the delightful interest an affectionate mother might be supposed to feel in the event anticipated. So in Latin, *Quo tantum MIHI dexter abis*. Virg., *Æneid* V., 162. Lat. Gr., 814, 838.

THE DATIVE AFTER SUBSTANTIVES.

**1011.—RULE XIX.** Substantives *derived from verbs* which govern the dative sometimes govern the dative also; as,

ἡ τοῦ θεοῦ δόσις ὑμῖν, *the gift of God to you.*

ἡ ἐν τῷ πολέμῳ τοῖς φίλοις βοήθεια, *the assistance of (i. e., rendered to) friends in war.*

ἐς ἀντιλογίαν τοῖς συμμαχοῖς, *for the contradiction of your allies:—*

Because δίδωμι, βοηθέω, and ἀντιλέγω, govern the dative.

*Obs. 1.* The dative often follows a **substantive** in the *sense* of the *genitive*; as, Τέλλῳ οἱ παῖδες, *the children to (of) Tellus.* See 1016, *Obs. 1.*

*Obs. 2.* The dative sometimes **depends** on an **adjective** and **substantive** joined together, but chiefly on account of the *adjective*; as, κλεινὸν θάλος πατρί, *illustrious offspring to the father.*

*Obs. 3.* The dative sometimes **follows a substantive**, not as implying possession, but *adaptation* or *design*; as, χερσὶν ἰόνος, *labor for hands*; i. e., adapted for, designed for, suited to.

THE DATIVE GOVERNED BY ADJECTIVES.

**1012.—RULE XX.** Adjectives signifying profit or disprofit, likeness or unlikeness, govern the dative; as,

ωφέλιμος τῇ πόλει,

*profitable to the state.*

δμοῖος τῷ πατρί,

*like his father.*

**1013.**—The dative after such adjectives, expresses the object *to which* the quality expressed by the adjective refers; and hence, all adjectives in which such a reference is involved, are followed by the dative of the object to which they relate. In this class, besides those mentioned in the rule, may be reckoned,

1st. Adjectives signifying *usefulness, friendliness, equality, suitableness, resemblance, ease, fitness, agreement*, and the like, with their contraries. Hence, *ὁ αὐτός*, *the same*, and sometimes *εἷς*, *one*, and *τοιοῦτος*, *such*, are followed by the dative; as, *τὰ αὐτὰ (ταῦτά) πάσχω σοι*, *I suffer THE SAME THINGS WITH YOU* (so sometimes in Latin, *Invitum qui servat, idem facit occidenti*—HOR., *He who preserves a man against his will, acts THE SAME PART WITH THE MAN WHO KILLS HIM*); *τῆς αὐτῆς ἀγνοίας δεσπόδονος εἰ τοῖς ἄλλοις*, *you are responsible for the same ignorance with the rest*; *ὃς ἐμοὶ μιᾶς ἐγένετο ἐκ μητέρος*, *who was born OF THE SAME (OF ONE) MOTHER WITH ME*.

*Exc.*—Adjectives signifying *likeness, equality, &c.*, are sometimes (by a rare and harsh idiom) followed by the object of comparison, *not in the dative*, but *in the same case with the adjective*, and connected with it by the conjunction *καί*; as, *οὗτός γε ὁ λόγος ἐμοίγε δοκεῖ ἂν ὅμοιος εἶναι καὶ πρότερος* (instead of *εἶναι τῷ προτέρῳ*), *this argument would seem to me at least TO BE LIKE THE FORMER*. [Let the pupil here observe that *ἂν* qualifies not *δοκεῖ*, but *εἶναι*, lit. *seems to would be*.] So also the nominative is used after the adverbs *ὁμοίως, ἰσως, κατὰ ταῦτά*; as, *οὐχ ὁμοίως πεποιήκασιν καὶ Ὅμηρος*, *they have not done LIKE HOMER*; *κατὰ ταῦτά σὺντος ἤχησε καὶ κινύρα*, *this man sounded JUST AS A HARP*. These constructions are to be resolved thus: *οὗτός γε ὁ λόγος καὶ πρότερος δοκεῖ, &c.*; *οὗτος καὶ κινύρα ἤχησε, &c.*

2d. Adjectives compounded with *σύν, ὁμοῦ, and μετά*, signifying *with*; as, *σύντροφος, ὁμορος, μεταίτιός τι, &c.*;—yet sometimes these govern the genitive.

3d. Some adjectives *derived from verbs* which

govern the dative, govern the *dative* also ; as, ἀλόλου-  
θος, ἀκολουθητικός, διάδοχος.

*Obs. 1.* There are many adjectives which govern *either* the *genitive* or *dative* ; as, ὅμοιος, *like* ; ἴσος, *equal* ; ὁμώνυμος, *of the same name* ; ὁμοπάτριος, *of the same father* ; ὁμομήτριος, *of the same mother* ; σύντροφος, *edu- cated together* ; συνήθης, *familiar* ; ἰσόρροπος, *equipoised, of equal weight* ; κοινός, *common* ; πλούσιος, ἀφνειός, *rich* ; εὐπορος, *abundant* ; ἐνδεής, *needy* ; ἔνοχος, ὑπόδικος, *liable to* ; ἐπεύθυνος, *exposed, obnoxious* ; οἰκεῖος, *familiar* ; ὤνιος, *to be sold* ; δοῦλος, *a slave* ; ἐλεύθερος, *free* ; as, ὅμοιος τοῦ πατρός, or τῷ πατρί, *like his father* ; ὁμώνυμος τοῦ πατρός, or τῷ πατρί, *of the same name with his father*.

*Obs. 2.* It has been observed (435, *Obs. 1*), that the verbal adjectives in *τός* and *τέος* have a *passive* signi- fication corresponding nearly to the Latin verbals in *bilis* and *dus*. Their construction, when thus used, is also similar ; and hence the following

**1014.—SPECIAL RULE I.** Verbals in *τός* and *τέος*, signifying *passively*, govern the dative of the doer ; as,

τοῦτο οὐ ρητόν ἐστί μοι, *this is not to be spoken by me.*

ἡ πόλις ὠφελιτέα σοί ἐστι, *the city ought to be benefited by thee.*

*Rem.*—The dative, however, in this construction, when it is *general* in its nature, is commonly omitted ; as, τιμητέα ἐστὶν ἡ ἀρετή, *virtue must be honored* (viz., ἡμῖν, *by us*).

*Obs. 3.* Verbals in *τός*, *not* signifying *passively*, govern the *case of their own verbs* ; as, εἰ τῷ ἐμῷ τάνδρῃ μεμπτός εἰμι, *if I must blame my husband.* Soph. Trach. ; ἀφαστὸς ἔγχους, *not touching the sword.* 435,

*Obs. 1.*

**1015.—SPECIAL RULE II.** The neuter verbal in *τέον*, in the sense of the Latin gerund, with the *dative* of the doer, governs also the case of the verb from which it is derived; as,

ταῦτα πάντα ποιητέον μοι, ALL THESE THINGS *must I* do.

τοῖς μὲν ὑπάρχουσι νόμοις χρηστέον, καινοὺς δὲ εἰλῆ-  
μὴ θετέον, *we should use the* EXISTING LAWS, *and not rashly*  
*enact* NEW ONES.

Τῶν πραγμάτων ὑμῖν ὑποληπτέον, *you must lay hold of*  
*your affairs.*

*Obs. 4.* The *doer* is sometimes put in the *accusa-*  
*tive*, in which case the necessity involved in the verbal is much weaker than in the ordinary construction; as, οὐ  
δουλεύτεον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονούσι, *the*  
*intelligent ought not to be in servitude to the unwise*;  
ἐπισκεπτέον τὰ μὲν αὐτόν, τὰ δὲ γυναῖκα (for αὐτῷ, γυναίκι),  
*some things are to be looked to by HIM, others by his WIFE.*  
Both are united by Plato, Rep. 5, οὐχοῦν καὶ ἡμῖν νευστέον—  
ἐλπίζοντας

## THE DATIVE GOVERNED BY VERBS.

**1016.—RULE XXI.** The verbs εἰμί, γίγνομαι, and ὑπάρχω, signifying *to be*, or *to belong to*, are followed by the *dative of the possessor*; as,

ἔστι μοι χρήματα, *possessions are (belong) to me*, i. e., *I*  
*have possessions.*

Τέλλῳ παῖδες ἦσαν καλοὶ καγαθοί, *good children were to*  
*Tellus*, i. e., *Tellus had good children.*

**Obs. 1.** On the principle of this rule may be explained the numerous instances, both in Greek and Latin, in which the *dative* signifying *possession* is used with another substantive *apparently* for the *genitive*. Thus, Τέλλῳ οἱ παῖδες is *equivalent* to Τέλλου οἱ παῖδες, *the children of Tellus*; but the principle of construction is different. In the *latter* expression, the genitive is immediately governed by the other substantive, on the principle of *proceeding from and belonging to*. In the *former*, the dative is not governed by the *substantive*, but depends on the substantive-verb, expressed or understood; as, Τέλλῳ οἱ (ὄντες) παῖδες, *the children who were to Tellus*. To this class belong such expressions as ὕσσε δέ οἱ, *his two eyes*; θυγάτηρ τέ-οι; *and her daughter*; τῷ Ἀνδραίμονι δ τάφος, *the sepulchre of Andræmon, &c.* Lat. Gr., 871.

**Rem. 1.** This construction with the dative is so nearly synonymous with the more common one with the genitive, that they were often indifferently used, and a sentence beginning with the one construction may end with the other; thus, ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρύν; literally, *the heart TO US DREADING his growling voice was broken down*, δεισάντων referring to ἡμῖν as if it were ἡμῶν. In the following sentence the order is reversed: τῆς δ' αὐτοῦ λίτο φίλον ἦτορ σήματα ἀναγνοῖση, *but her heart was moved when SHE RECOGNIZED the tokens*, the dative ἀναγνοῖση referring to τῆς in the genitive, as if it had been τῇ.

**Rem. 2.** In other instances in which the dative follows a noun *apparently* for the genitive, the idea of *tendency towards* or of *acquisition* or *addition*, expressed in English by the preposition *to* or *for*, is generally apparent; as, πατρὶ τιμωρὸν φόνου, *an avenger of your father's murder*; strictly an avenger of murder *to* or *for* your father. Indeed, with the genitive idea of *possession* easily allies itself that idea of *tendency toward, passing over to*, which is so common with the dative.

**Obs. 2.** When of *two nouns* in the *dative*, the one expresses a *part of*, or something *belonging to*, the other, the latter may be *rendered as the genitive*, and the construction explained as in *Obs. 1* (1016); ye

strictly speaking they are, perhaps, in *apposition*—the one term being added to limit or define more precisely the more general idea contained in the other; thus, in the sentence, οὐκ Ἀγαμέμνονι ἦδανε θυμῷ, the dative Ἀγαμέμνονι may be considered as regularly governed by ἦδανε (1020), and θυμῷ added in *apposition*, more particularly defining the part affected; as, *it did not please AGAMEMNON*; viz., HIS MIND (his feelings). This construction is imitated in Latin (Lat. Gr., 785). So also κόσμον ὃν σφιν ὤπασεν Ζεὺς γένει, *an ornament which Jupiter gave TO THEM*, viz., THEIR RACE; μαρτυρεῖ δέ μοι τῇ γνώμῃ, (the oracle) *bears witness FOR ME*, i. e., FOR MY OPINION.

**1017.**—In the following sentence, instead of the *second dative*, we have the *accusative* with κατὰ; viz., ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή, *but this counsel seemed best TO ME IN MY MIND*; i. e., *this counsel pleased me most*.

*Rem. 3.* With this construction accords a like use of the *accusative*; as, τί δέ σε φρένας ἵκετο πένθος; *but what grief has invaded YOUR MIND?* Where, instead of regarding σε as accusative for genitive σοῦ, or φρένας as governed by κατὰ understood, it is better to consider σε as the general direct object, and φρένας as in *apposition*, defining more precisely the part affected, as in the above examples; thus, "*what grief has come upon YOU*, viz., YOUR MIND." So in other instances; as,

Τρῶας δὲ τρόμος ὑπήλυθε γυῖα ἑκαστον, *but upon the Trojans came trembling, EVERY ONE IN THEIR LIMBS*.

τὸν γὰρ λίπ' ὁστέα θύμος ἀγήνωρ, *the noble soul left him*; viz., HIS BODY.

ἐρινενδν τάμνε νέους ὄρπηκας, *he cut the WILD FIG TREE, ITS YOUNG BOUGHS*.

These constructions are mainly *poetical*, though they are not without their analogies in *Attic prose*.

*Obs. 3.* The dative of some *participles* and *adjectives* is joined with the *dative* after the third person of εἰμί or γίγνομαι, *for the verb itself*; these are such as βουλούμενος, ἡθόμενος, ἀχθόμενος, προσδεχόμενος, ἄπων, ἄσμενος, &c.; as,

εἴ σοι βουλομένη ἐστί, for εἰ βούλη, *if you are willing*; οὐδὲ αὐτῷ ἄκοντι ἦν, *nor was he unwilling*; ἡδομένοιαι ἡμῖν οἱ λόγοι γέγοναι, *we have been pleased with your discourse*. This construction has been imitated in Latin; thus, Tacit. Agr. 18, *quibus bellum volentibus erat*, "who were inclined for war." So Sallust, Jug. 100, *uti militibus labor volentibus esset*, "that the labor might be agreeable to the soldiers." See Lat. Gr., 823.

Obs. 4. Somewhat similar to this is the construction of the *dative* with the *participle* or *adjective*, expressive of some feeling or emotion, after verbs signifying *to come*; as, ἀσμένῃ δ' ἐμοὶ ἦλθε, *and he came to me delighted* (scil. with his coming), i. e., *I was delighted that he came*; ποθοῦντι προυφάνης, *thou shouldst thyself to me longing for it*, i. e., *I longed that thou shouldst appear*.

Obs. 5. To this rule belong such phrases as τί ἐμοὶ καὶ σοι; *what have I to do with thee?* (literally, *what common thing is there TO ME AND THEE?*) τί πλέον ἐστὶν ἐμοί, *what more is there to me?* = *what advantage have I?*

**1018.—RULE XXII.** Many verbs may govern the dative of the object to which their action is directed; as,

εἶχοντο θεοῖς, *they prayed to the gods*.

ἀναβλέπειν τινί (more commonly, πρὸς τινα), *to look up to any one*.

Ἀθήνην χεῖρας ἀνέσχον, *they lifted up their hands to Minerva*.

Rem. 4. This rule may be considered as general, applying to all cases in which a verb expressing action is followed by the dative, the action not being exerted upon, but simply directed to the object expressed in the dative. Hence, if the verb is transitive, it will govern also its immediate object in the accusative (1030); if intransitive, it will be followed by the dative only. More particularly to this rule belong

**1019.—I. Verbs expressing action, compounded with**



ἐπί, πρὸς, εἰς, ἀτί, &c. These prepositions serve to mark more precisely the direction of the action, or state of action, to an object ; as, προσελθεῖν τινι, *to come to one.*

Obs. 6. These verbs sometimes govern the *accusative*, by the force of the *preposition* with which they are compounded ; as ἐπεστράτευσεν πόλιν, *he waged war against the city*, 1077.

Obs. 7. Hence the *dative* in this construction generally is equivalent to the *preposition* εἰς, πρὸς, ἐπί, &c., with the accusative ; ; as, προσελθεῖν ἐμοί, or προσελθε πρὸς ἐμέ. Further, to this rule belong—

**1020.**—II. Verbs which signify—

1. *To profit or hurt ; to please or displease ; to reverence or to yield ;—to show ; to seem ; to appear.*
2. *To favor or assist, and the contrary ; to pray to, or entreat.*
3. *To command, exhort, or address ; to obey or disobey ; to serve or resist.*
4. *To fit or accommodate ; to use and resemble.*
5. *To give to, or to trust ; to approach, to meet, or to follow.*
6. *To reproach with, to censure, to reprimand or rebuke, to be angry with.*

Exc. δέω or δέομαι, *I ask*, governs the genitive ; λίσσομαι and λιταεύω, always the *accusative*.

Obs. 8. Many of these verbs sometimes govern the *dative*, and sometimes the *accusative*, according as their action is viewed by the writer as *directed to*, or *exerted upon*, the object. In the former case they are viewed as intransitive verbs ; in the latter, as transitive.

**1021.**—RULE XXIII. Verbs implying *connection* or *companionship*, govern the *dative* ; as,

δμιλεῖν τινι,

*to associate with any one.*

**1022.**—In this construction, the *dative* is considered as corresponding to the *ablative* in Latin (1010, 1). To this rule belong—

1. Verbs compounded with σύν, ἔμοῦ, μετά (with); as, *σὺν τινι, to live with any one.*

2. Verbs after which σύν, ἔμοῦ, μετά, may be supplied consistently with the sense, such as those which signify—

(1.) *To follow (with), to converse, to mix, to be reconciled, to dwell (with).*

(2.) *To contend, or strive with, or against, &c.*

*Obs.* 9. Verbs signifying “to contend,” &c., in one point of view may come under the principle referred to 1818, *Rem.* 4, and hence are sometimes followed by an *accusative* with πρός; but then they signify more properly “to attack.”

*Obs.* 10. With the verb μέγνυμι, to mix, we have, instead of the *dative* of the object associated with, the *genitive* dependent on another noun; as, *Μαῖα Διὸς ἐν φιλότῳ μιγείσθαι, Maia BEING EMBRACED BY JUPITER.*

*Note.*—To the principle of this rule may be referred the construction of the *dative*, expressing *repetition* or *succession*; as, *θιέλλα θυέλλη, storm upon storm*; ἄλλων δ' ἂν ἄλλῳ προσδαίς, and you might see one upon another (ἄλλῳ, under the influence of πρός, in addition to, close upon), scil. rushing to the regions of Pluto.

For the *dative*, construed with the passive voice, see 1037.

## THE DATIVE GOVERNED BY IMPERSONAL VERBS.

**1023.**—RULE XXIV. Impersonal verbs govern the *dative*; as,

*ἔξεστί μοι, it is permitted to me.*

*ἔδοξεν αὐτῷ, it seemed best to him (i. e., he determined).*

*Obs. 1. SPECIAL RULE.* Δεῖ, ἐλλείπει, διαφέρει, μέτεστι, μέλει, ἐνδέχεται, and προσήκει, with their compounds, govern the dative of a person with the genitive of a thing; as,

δεῖ πολλῶν σοι, *you have need of much.*

μέτεστί μοι τούτου, *I have a share in this.*

τί δὲ προσήκει ἐμοὶ Κορινθίων; *but what are the Corinthians to me?*

For the principle of this rule, as it respects the genitive, see 1004, 1.

*Rem. 1.* The dative of the person is frequently omitted.

*Rem. 2.* The nominative, agreeing with the impersonal, is frequently used instead of the genitive: as, διαφέρει τί σοι τοῦτο, or τούτου; *how does this concern you?*

*Exc. I.* Δεῖ and χρή may also take the accusative of the person with the genitive of the thing; as,

οὐ γὰρ σὼν με δεῖ θεσπισμάτων, *for I do not want your oracles.*

οὐδὲ τί σε χρή ταύτης ἀφροσύνης, *nor have you need at all (τι, as to any thing) of this folly.*

*Obs. 2.* From analogy, the derivative substantives χρεώ, χρειώ, χρεία, are sometimes construed with the *accusative* and *genitive*; as, ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς, *I have need of it*; τίς χρεία σ' ἐμοῦ; *what need have you of me?*

*Exc. II.* χρή, πρέπει, and δεῖ, *it behooveth*, govern the accusative with the infinitive; as,

χρὴ (ἡμᾶς) ποιήσασθαι τὴν εἰρήνην, *we ought to make peace.*

σοφωτέρους γὰρ δεῖ βροτῶν εἶναι θεούς, *for it is necessary that the gods should be wiser than mortals.*

*Obs. 3.* The *dative* is used in certain phrases in which it appears to depend on an *impersonal* or some other *verb* understood; viz.,

1st. After ὥς to show that a proposition is affirmed, not as generally true, but only with respect to a certain person; as,

μακρὰν ὥς γέροντι προστάλης ὁδόν, *you have travelled a long way FOR AN OLD MAN; scil., as is the case for an old man.*

ἐπεὶπερ εἰ γενναῖος ὥς ἰδόντι, *since thou art noble IN APPEARANCE, lit., as to one seeing you.*

2d. To express the *opinion* or *judgment* of a person with or without ὥς; as, σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ, *I did honor to you IN THE JUDGMENT OF THE WISE; i. e., ὥς δοκεῖ τοῖς, &c., as it appears to those who are wise.* Hence the common phrase, ὥς ἐμοί, or ὥς γ' ἐμοί (scil. δοκεῖ), *according to my judgment.*

For the dative governed by adverbs, see 1058 and 1062.

## CONSTRUCTION OF THE ACCUSATIVE.

**1024.**—The accusative in Greek, as in other languages, is used to express the *immediate object* of a transitive active verb, that on which its action is exerted, and which is affected by it; as, λαμβάνω τὴν ἀσπίδα, *I take THE SHIELD.* The relation, however, is variable, and that which at one time appears as the remote object, may be

conceived as *immediate*, &c. Thus, originally, verbs of *motion* took the accusative as the direct or immediate object, while subsequently the relation came to be expressed by a *preposition*.

**1025.—RULE XXV.** A transitive verb, in the active or middle voice, governs the accusative; as,

γινῶθι σεαυτόν,	know thyself.
ἥρπαζον τὴν πόλιν,	they were plundering the city.
ἀγαθὸν ἄνδρα τιμᾷς,	thou honorest a good man.

**Obs. 1.** Several verbs in Greek are used in a *transitive sense*, and have an accusative as their *immediate object*, which in Latin are considered as intransitive, and followed by some other case. They are chiefly the following; viz.,

1st. πείθω; as, πείθειν τινά, *to persuade any one.*

2d. ὕβριζω; as, ὕβριζεν τινά, *to insult any one*; sometimes εἰς τινά.

3d. ἀδικέω; as, ἀδικεῖν τινά, *to injure or do injustice to any one.*

4th. Several verbs which signify *to assist*, *to profit*, *to injure*; as, ὠφελέω, ὀνημι, εὐεργετέω, βλάπτω, and with these verbs the adverbs *more*, *very*, are expressed by the *accusative neuter* of the adjectives πλείων, μέγας, viz., πλέον, μέγα.

5th. The verbs ἀμείβομαι, ἀνταμείβομαι, τιμωρέομαι; as, ἀμείβεσθαι τινά, *to requite any one*; τιμωρεῖσθαι τινά.

**Note 1.** Some of these verbs govern other cases, but then they generally convey a different idea; thus, ὠφελεῖν τινά, *to assist any one*; ὠφελεῖν τινί, *to be useful to any one.*

*Obs. 2.* Many verbs are followed by an *accusative*, not of the object on which the action is exerted, but to which it has an *immediate reference*. Some of these verbs are more strictly *intransitive*, and are employed transitively by an exceptional extension of their meaning; in many cases their seemingly intransitive character is the result of difference of *idiom* and the mode of *translating* into English; as, *λανθάνειν*, to escape the notice of; *φθάνειν*, to get the start of; *προσκυνεῖν*, to pay homage to, to worship, &c. They are such as the following; viz.,

1st. *προσκυνέω*; as, *προσκυνεῖν τινα*, to bow the knee to any one, to adore.

2d. *δορυφορέω*; as, *δορυφορεῖν τινα*, to be a spearman to any one. So also,

3d. *ἐπιτροπεύειν*, to be a tutor or guardian.

4th. *λανθάνειν*, to escape the notice of, or to remain unknown to.

5th. *φθάνειν*, to come before, prevent, or anticipate.

6th. *ἐπιλείπειν*, to be wanting to, or to fail.

7th. *ἀποδιδράσκειν*, to run away from.

8th. *ἀπομάχεσθαι*, to ward off; *ἠμύναι* or *ἐπιτορκεῖν τινα*, to swear by any one.

9th. To these may be added *intransitive verbs* expressing some *emotion* or *feeling*; as, to be ashamed of, or afraid of, any one; to compassionate any one, &c., &c., which are followed by the accusative of the object; thus, *αἰδοῦνται τοὺς ἄρχοντας*, they respect the rulers; *τίς αὖ ταῦτα γηθήσειεν*; who would rejoice at these things? *ἀλγεῖν τι*, to be grieved at any thing; *θάρσειν τι*, to take courage with respect to any thing. The object of these verbs is conceived as *immediate*, though in English it is sometimes difficult to express it.

*Note 2.* Instead of the accusative, many of these verbs are often followed by a *genitive* or *dative*, according to the rules for these cases.

**Obs. 3. SPECIAL RULE.** The infinitive mood or part of a sentence is often used as the object of a transitive verb instead of the accusative; as,

κελεύω πάντας ελσφέρειν, *I direct that ALL CONTRIBUTE.*

δειξάτω ὡς οὐκ ἀληθῆ λέγω, *let him show THAT I DO NOT SPEAK THE TRUTH.*

*Note.*—The infinitive, with the article, is also used for the genitive and dative, and in fact in all the relations of a noun; as, διὰ τοῦ λέγειν, *by means of speaking*; διὰ τὸ λέγειν, *on account of speaking.*

**Obs. 4.** In constructions of this kind, the object of the verb is frequently expressed *twice*. *First*, in a *noun* or *pronoun* in the case required by the verb, and *Secondly*, in a *dependent clause*; as, ἀνθρώπους οἶδα οἷα πεπόνθασιν ὑφ' ἔρωτος, *I know men what things they have suffered from love*; Ἰωνας φοβέεται μὴ μεταβάλλωσι, *you fear the Ionians lest they revolt*; ἀρ' ἐμοῦ μέμνησθε ὅπου ἐπράσσω; *do you remember me what sort of things I was doing?* This construction is especially common with the *demonstrative pronoun* in a sort of apposition with the clause which is the object of the verb, 888, 889: it is also sometimes used in Latin (see Lat. Gr., 722, *Note*); but the English idiom requires these and similar sentences to be rendered as follows: “*I know what things men have suffered from love*”—“*You fear that the Ionians will revolt*”—“*Do you remember what sort of things I was doing?*”

**Obs. 5.** The accusative is often governed by a *transitive verb* or *participle* understood from a previous clause; as, ὁ δὲ τὴν πορφυρίδα, *but the one who had* (sc., ἔχων, supplied from the preceding) *the PURPLE ROBE.*

**Obs. 6.** The words ὄνομα, ὕψος, πλῆθος, ἔδος, &c., are

frequently construed in the accusative of *specification* or *limitation*; as, ἐκπάρρημος σταδίου τὸ πλάτος, *a race course THE BREADTH of a stadium*, lit., *of a stadium as to breadth*; Ἰσταμὸς Κύδνου ὄνομα, *a river Cydnus as to name*.

*Obs. 7.* Sometimes, in *poetical* or highly rhetorical discourse, we have a construction like the following: σὲ δῆ, φῆς δεδρακέναι τάδε, *thee now* ("as to thee now," hardly however supplying ἐρωτῶ, *thee now I ask*, which would be too tame), *dost thou affirm that thou hast done this?* So, μητέρα δέ—ἄψ ἵτω, *but as to your mother—let her go back*. So, sometimes, an accusative will be added as appositional to a *clause* rather than to a single word; as, Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν, *let us slay Helen, a bitter grief* (viz., her being slain) *to Menelaus*.

*Obs. 8. SPECIAL RULE.* An intransitive verb used transitively, governs the accusative; as,

πολεμεῖν πόλεμον,

*to wage war.*

This is done—

1st. When the accusative is a *substantive* of a *similar signification* with the word that governs it; as, εἷ βίον ἡδιστον, *he lives a very agreeable life*; μάχεσθαι μάχην, *to fight a battle*.

*Note.*—To this principle of construction may be referred such phrases as φρονεῖν μέγα (scil. φρόνημα), *to be proud*; ἀθάνατα φρόνει (sc. φρονήματα), *think as becometh an immortal*.

2d. When in some special cases they take a *transitive* meaning; as, αἱ πηγαὶ ῥέουσι γάλα καὶ μέλι, *the fountains run milk and honey*; ἡ εὐφροσύνη ἰσχυρῶς ἰσχυρῶς, *he sweats blood*. (So Virgil: "*Et duræ quercus sudabunt roscida mella.*") Βλέπει πῦρ, *he looks fire*; μένεα πνέουσιν, *they breathe courage*; ἀπειλὰς καὶ φόβον ἔκπνει, *he breathes out threatenings and slaughter*; φόβον βλέπειν, *to look terror*.



*Obs. 9.* Of course, the rule of active verbs governing the accusative applies to tenses which, though passive in form, have active *significations*; as, *ἡρηνται στρατηγόν, they have chosen a general; ἡρνήνται πορείαν, they have refused a passage.*

### VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

**1026.**—Many *transitive active* verbs, together with the accusative, of the *direct object*, govern also another word to which the action has an *indirect* or *remote* reference, in the *genitive, dative, or accusative*, as the nature of that reference may require.

**1027.**—**RULE XXVI.** Verbs of *accusing, condemning, acquitting*, and the like, govern the accusative of the person with the genitive of the crime; as,

*διώκομαι σε δειλίας, I prosecute you for cowardice.*  
*ἀπολύω σε τῆς αἰτίας, I acquit you of blame.*

**1028.**—The genitive after verbs of *accusing* sometimes takes a *preposition*, which gives more fulness to the expression; as,

*ἐγράφατο (με) τούτων αὐτῶν ἕνεκα, he indicted me on account of these very things.*

*διώκω σε περὶ θανάτου, I prosecute thee for a capital crime.*

*Obs. 1.* Verbs of *accusing, &c.*, are such as *ἐπέξειμι, γράφομαι, διώκω, ἐπαιτιάομαι, assail, indict, prosecute, criminate; φεύγω, to defend, be defendant in a suit (lit., flee, opposite of διώκω, pursue); αἰρέω, to carry one's*

*suit*; ἀλίσχομαι, *to be convicted*; δικάζω, *to judge*; λαγχάνω, *to commence a suit*; ἐπιλαμβάνομαι and ἀντιλαμβάνομαι, *to blame, &c.*; ἀπολύω, ἀφίημι, ἀποφηρίζομαι, &c., *to acquit*.

**Obs. 2.** Verbs of this class compounded with κατά take the *person* in the *genitive*, and the *crime* or *punishment* in the *accusative*; as, κατηγοροῦσί σου στάσιν, *they charge sedition against you*. Sometimes the crime or punishment is also in the *genitive*; as, καταγγινώσκω σου θανάτου or θάνατον: γράφομαί σε παρανόμων, *I indict you for an unconstitutional decree*.

**Obs. 3.** Verbs of *accusing* sometimes govern the *dative*; as, ἐγκαλῶ σοι προδοσίαν, *I accuse thee of treason*.

**1029.—RULE XXVII.** Verbs of *hearing*, *inquiring*, *learning*, &c., govern the *genitive* of the person (*from whom you hear, &c.*) with the *accusative* of the thing; as,

ἤκουσε τοῦ ἀγγέλου ταῦτα, *he heard these things from the messenger*.

κυνθάνεσθαι τί τινος, *to learn some thing from some one*.

## VERBS GOVERNING THE ACCUSATIVE AND DATIVE.

**1030.—A transitive active** verb governs the *accusative* and *dative* when, together with the *immediate object* of the action, it is followed by the person or thing *in relation to which* it was exerted. The more common constructions of this kind are comprehended under the following rule; viz.,

**1031.—RULE XXVIII.** Verbs of *comparing*,

*giving, declaring, promising, and taking away, govern the accusative and dative; as,*

*ὑπισχνούμαι σοι δέκα τάλαντα, I promise you ten talents.*

*λοιγὸν ἀμύναι τοῖς ἄλλοις, to avert the plague from others.*

*Obs. 1. Verbs of promising, declaring, and the like, take not unfrequently along with the dative of the person the infinitive, or an entire clause; as,*

*Ἀλέξανδρος ἀπέστειλε τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι, Alexander sent a message to the Greeks TO VOTE HIM A GOD.*

*εἰπέ μοι τί αὐτῷ χρήσῃ, tell me WHAT YOU will DO WITH HIM.*

*Obs. 2. Instead of the dative of the person, the accusative with πρὸς is often used; as, λέγω ὑμῖν or πρὸς ὑμᾶς, I say to you or before you.*

*Obs. 3. In these constructions, whether in Greek or Latin, the verb and its accusative express together what is done to the remote object in the dative. Thus, in narras fabulam surdo, the words narras fabulam express together what is done (surdo) TO the deaf man. With verbs of taking away, the English idiom requires the rendering from with the dative; as, eripuit mihi gladium, "he snatched the sword FROM me." Hence, some have in Latin assumed in such cases a participle, as existentem, and in Greek an ablative (from)—both unnecessarily. It is simply a difference of idiom, the English representing a taking from something, the Greek and Latin, with equal propriety and elegance, a taking in respect to something. Thus, eripuit gladium expresses what is done (mihi) TO me. So also Terence: SENI animam extinguerem;—ADOLESCENTI oculos eriperem, "TO THE OLD MAN, I would extinguish the breath;—TO THE YOUNG MAN, I would put out the eyes." In Greek, Θέμισι δέκτο δέπας, TO THEMIS he received the cup; i. e., receiving the cup was what he did to Themis; Anglicè, he received the cup FROM Themis. [See Hunter's Notes on Liv., B. I., chap. I., line 2. Æneas Antenorique, &c.]*

*Obs. 4. Verbs of sharing govern the genitive and dative when their direct object is in the genitive, according to Rule XV.; as, μεταδίδωμι σοι τῶν χρημάτων, I share the property with you.*

## VERBS GOVERNING TWO ACCUSATIVES.

**1032.**—Some verbs are followed by the accusative not only of the *immediate*, but also of the *remote* object; hence,

**1033.**—**RULE XXIX.** Verbs of *asking* and *teaching*; *clothing*, *concealing*, *depriving*; *speaking* or *doing well* or *ill to*, and some others, govern two accusatives, the one of a person, the other of a thing; as,

θηβαίους χρήματα ἤτησαν, *they asked money of the Thebans.*

διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach the boys sobriety.*

τί ποιήσω αὐτόν; *what shall I do to him?*

**Obs. 1.** The *immediate* object of verbs which signify “to do,” or “to speak,” is the *action* done or the *word* spoken; the *remote* object is the person or thing *to which* it is done or spoken; thus,

ποιεῖν ἀγαθὰ (scil. ἔργα) τινα, *to do good to any one.*

λέγειν κακὰ (sc. ἔπη) τινα, *to speak reproachfully to any one.*

**1034.**—For these adjectives the *adverbs* εὖ and κακῶς are frequently substituted; thus, κακῶς ποιεῖν τινα, *to do evil to any one*; εὖ λέγειν τινα, *to speak well to one, to speak him fair*. Sometimes these words are in composition with the verb; as, εὐλογεῖν, κακολογεῖν, εὐεργετεῖν, κακοεργεῖν—and the *person*, as the direct object, is gov-

erned by the compound transitive verb; as, *κακουργεῖν τινα*, to maltreat a person. So in English, to maltreat, to eulogize a person.

**1035.**—On the same principle several verbs, such as *λοιδοροῦμαι*, *λυμαίνομαι*, &c., which are usually followed by a *dative*, frequently take an *accusative*; as, *ἐλπὴν τὴν πόλιν λυμαίνεσθαι*, to injure the whole CITY.

**Obs. 2.** When a verb admits of *either of the words* that follow it, as its *immediate object*, they are *both* put in the accusative; thus, *ἐνδύειν τινὰ χιτῶνα*, to clothe a person with a tunic, and to put a tunic on a person.

**Obs. 3.** A transitive verb, besides the *natural accusative*, may be followed by that of a noun of *similar signification* with itself; as, *ὃν Ζεὺς φιλεῖ παντοίην φιλότητα*, whom Jupiter loves with great affection; *ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην*, he conquered the barbarians in the battle of Marathon; *ἔρκησαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους*, they BOUND all the soldiers with the greatest OATHS.

**Obs. 4.** *Ποιεῖσθαι*, with a *noun* derived from a *transitive* verb, is used as equivalent to that verb, and will take an *additional accusative*; thus, *ποιεῖσθαι τὴν μάθησιν* for *μανθάνειν*; *ὑπόμνησιν ποιεῖσθαι* for *ὑπομνήσκω*; *ποιεῖσθαι τὴν ἀρπαγὴν* for *ἀρπάζειν*; as, *σχεύη καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος*, plundering the furniture and slaves; sc., making plunder of, &c.

**Obs. 5.** Verbs which signify to *call*, or *name*, *choose*, *reckon*, *make*, *constitute*, &c., besides the accusative of the *object*, take also that of the *name*, *office*, *character*, &c., ascribed to it; as, *στρατηγὸν αὐτὸν ἀπέδειξεν*, he appointed HIM GENERAL. In this construction the verb *εἶναι* is sometimes interposed; as, *ποιῶ αὐτὸν δοῦλον*, or *εἶναι δοῦλον*, I make him, or make him to be, a slave, 1006, *Obs. 3, 2d.*

**Obs. 6.** The *accusative neuter* of pronouns and

adjectives is often admitted in this construction, the pronoun taking the place of the noun which expresses the *abstract idea* of the verb; as, τοῦτό με ἥδίκησε, *he injured me (in) this*, he did me this wrong = ἥδίκησέ με ταύτην τὴν ἀδικίαν. It is a *different* construction where τί, *what*, is joined to the verb as an accusative of *limitation*; as, τί χρῶμαι αὐτῷ, *in what may I use it?*

*Obs. 7.* Instead of the *second accusative* we sometimes have (chiefly in the poets) the *genitive* or *dative*; as, πολλὰ κακὰ ἀνθρώποισι ἐώργει, *he had done many evils to men*, and conversely a *double accusative* sometimes takes the place of an accusative with a genitive or dative; as, ἀποστερεῖν τινα τῶν χρημάτων, or τὰ χρήματα, *to deprive one of his goods*.

*Obs. 8.* A still harsher construction, and one most naturally taking a *preposition*, is made by the *accusative* with verbs like προκαλέω, ἀναγκάζω, ἀποκρίνομαι, and verbs which signify *to divide*, as, διαίρῃω, δάζω, &c.; as, προκαλεῖσθαι τινα σπονδὰς, *to invite a person to a treaty*; Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *Cyrus divided the army (into) twelve parts*.

*Note.*—With verbs of dividing, the *whole* which is divided is sometimes put in the genitive, and the word μέρος, μοῖρα, &c., referred to the verb; as, δώδεκα Πέρσων φυλαὶ διηγίννται, *the tribes of the Persians have been divided as twelve*, for, *the Persians have been divided into twelve tribes*; μοῖρας διεῖλεν ἐξ καὶ ἱππέων καὶ ὀπλιτῶν, *literally, he divided the parts of cavalry and infantry into six*, i. e., *he divided the cavalry and infantry into six parts*. This construction is imitated in Latin, Cic. de Orat. *Deinde eorum generum quasi quædam membra disperitat*, for *ea genera quasi in quædam membra*, &c.

## CONSTRUCTION OF CASES WITH THE PASSIVE VOICE.

**1036.**—The *passive voice* is usually followed by a *genitive* of the *doer*, governed by the prepositions ὑπό, ἐκ, παρὰ, πρὸς, and consequently the government of the case falls under the rules for *prepositions*; as, μὴ νικᾷ ὑπὸ τοῦ κακοῦ, *be not overcome by evil*. Sometimes, though rarely, the preposition is the *dative*; as, ὑπὸ σατραπείαις διοικιστάις, *to be governed by viceroys*; which may however be explained, “to be administered under satraps” = the way in which it is administered is *under satraps*. The *dative*, however, *without* a preposition, is common in certain cases; hence the following rule; viz.,

**1037.**—RULE XXX. Passive verbs in the *perfect tense* are regularly constructed with the *dative of the doer*; as,

ταῦτα ἐμὸν πέπραχται, *these things have been done by me*.  
πεποιήται μοι, *it has been done by me*.

*Note.*—This construction, though mainly confined to the *perfect passive*, is sometimes found with other tenses; as, ἐπάρτετο αὐτοῖς, *it was being done by them*; ἐρρέθη τοῖς ἀρχαίοις, *it was said* (according to some scholars) *by the ancients*, more probably, however, *to the ancients*. The common construction with these tenses of the passive is the *genitive* with ὑπό, then παρὰ or πρὸς, rarely (*poetic* and *ionic*) ἐξ. The verbal adjectives in τός and τέος, having a passive signification, govern the *dative of the doer*. (1014, *Rem.*)

**1038.**—RULE XXXI. When a verb in the *active voice* governs two cases, *an immediate* and

*remote case*, in the passive it retains the *latter case*; as,

κατηγοροῦμαι κλοπῆς, *I am accused of theft.*  
 ἐδόθη μοι πᾶσα ἐξουσία, *all authority was given to me.*  
 μουσικὴν ὑπὸ Λάμπρου παιδευθεῖς, *being taught music by*  
*Lamprus.*

*Obs. 1.* Any passive verb may be followed by an *accusative of similar signification* with itself, on the principle laid down (1035, *Obs. 3*); as, *τύπτεται πληγὰς πολλὰς*, *he is struck (with) many blows.*

*Obs. 2.* If the *latter case* is the *dative of a person*, the passive may retain the *former case*, the *latter* becoming the *subject of the verb*. Thus, the same idea may be expressed in three different ways; viz.,

1st. With the *active voice*; as, *ὁ δῆμος ἐπίστευσε Λυκούργῳ τὴν τῆς πόλεως ἐπιμέλειαν*, *the people intrusted the care of the state to Lycurgus.*

2d. By the *passive voice* with the *latter case*; as, *Λυκούργῳ ἐπιστεύθη ὑπὸ τοῦ δήμου ἡ τῆς πόλεως ἐπιμέλεια*, *the care of the state was intrusted to Lycurgus.*

3d. By the passive voice with the *former case*, according to the *Obs.*; as, *Λυκούργος τὴν τῆς πόλεως ἐπιμέλειαν ὑπὸ τοῦ δήμου ἐπιστεύθη*, *Lycurgus was intrusted with the care of the state by the people.*

The following are examples of this construction: *οἱ ἐπιτετραμμένοι τὴν φυλαχὴν*, *those who had been intrusted with the watch*; for *οἷς ἡ φυλαχὴ ἐπιτέτραπτο: τὴν δ' ἐκ χειρῶν ἀρπάττομαι*, *but she is torn from my hands*; for *ἡ δ' ἐκ χειρῶν ἀρπάσσεται*.

1039.—Hence, also, such phrases as the following: *Αἰθίοπες παρδαλέας ἐνημμένοι*, *the Ethiopians girded with panthers' skins*; *λείπει δέλτον ἐγγεγραμμένην ξυνθήματα*, *he leaves a tablet inscribed with writings*; which in the



active voice would have been, ἐνάπτειν Αἰθιόπες· παρθαλέας—ἐγγράφειν ξυνηήματα δέλτω. This construction is very rarely imitated in Latin; e. g., *inscripti nomina regum flores*, "flowers inscribed with the names of kings." Lat. Gr., 525.

*Note.*—This construction, used in Latin only as a Græcism, is common in English with such verbs as *to ask, teach, offer, promise, pay, tell, allow, deny*, and the like; as, *He allowed me great liberty*; passively, *great liberty was allowed me*, or, *I was allowed great liberty*. So, "They were offered (to) me," or, "I was offered them." See Analytical and Practical English Grammar, 812, 813; Crombie's Etymology, p. 270.

*Obs. 3.* On the same principle, *the part affected* (1004, 3) is often put in the *accusative* after the passive voice; thus, instead of τὸ τραῦμά μου ἐπιθεῖται, *my wound is bound up*, we have ἐπιδοῦμαι τὸ τραῦμα, *I am bound up AS TO MY WOUND*; Προμηθεὺς ἐκσίρετο τὸ ἥπαρ, literally, *Prometheus was being devoured (torn, gnawed) AS TO HIS LIVER*; i. e., *his liver was devoured*. See also 1044, II.

*Obs. 4.* The *middle voice* takes, of course, the *accusative* with all those verbs in which the middle voice acts, not *directly* upon the agent (as, παύω, *I cause to cease*; παύομαι, *I cease*), but *indirectly* on the agent, and *directly* on another object; as, παρεσκευασμένοι πάντα ἔπλεον, *having provided for themselves every thing, they sailed*; as also do strictly *deponent* verbs (*passive form and active signification*); as, ἤρνηται πορείαν, *they have refused a passage* (1025, *Obs. 9*).

## CONSTRUCTION OF CIRCUMSTANCES.

**1040.**—Words and phrases are often thrown in between the parts of a sentence in an *adverbial* manner, to express some *circumstance* connected with the idea of the simple sentence, and which do not depend for

their case on any word in the sentence to which they belong, but stand *as if* with a *preposition*; in reality, however, their construction being dependent simply on the *meaning of the case itself*; as,

ἐξελαύνει σταθμοὺς δύο εἰς Ἴσσοῦς, καὶ ἐνταῦθα ἔμεινεν  
ἡμέρας τρεῖς, *he marches out TWO DAYS' JOURNEY to*  
*Issus, and remained there THREE DAYS.*

μεγάλῃ σπουδῇ πάντα ἐπράττετο, *every thing was done*  
*WITH GREAT HASTE.*

Here the two *accusative* clauses, σταθμοὺς δύο and ἡμέρας τρεῖς, depend on that meaning of the accusative which, from the idea of *motion toward*, passes naturally over into that of *continuance*, whether in *time* or *space*; as, "*during, along three days' marches*," "*during, along three days:*" and the *dative* clause, μεγάλῃ σπουδῇ, with *great zeal* or *haste*, depends on the general meaning of the dative.

Under the general name of *circumstances* may be included words which indicate, 1. The source or origin, 1041; 2. A particular qualification or direction of a general expression, 1042-1045; 3. Cause, manner, or instrument, 1046; 4. Place, 1047, 1048; 5. Time, 1049; 6. Measure, 1050-1052; 7. Price, 1053; 8. Exclamation, 1054.

## THE REMOTE CAUSE OR ORIGIN.

**1041.—RULE XXXII.** The *cause, source, or origin*, and the *part affected*, are put in the *genitive*; as,

μακάριος τῆς τύχης, *happy as to (in respect of, from) his*  
*fortune.*

φιλεῖ αὐτὸν τῇ ἀρετῇ, *he loves him on account of his virtue.*

λύκον κρατεῖν ὠτων, *to take a wolf by the ears.*

*Obs. 1.* Instead of the genitive, the *accusative* is often used, expressing the same *general* idea under a different specific relation; as μακάριος τὴν τύχην, *happy in respect to (strictly, toward, looking toward) his fortune.*

*Obs. 2.* The *causal genitive* differs from the *causal dative* in that the genitive expresses the *remote* or *moving cause*—the dative, the *immediate* or *instrumental cause*.

*Obs. 3.* The *material* of which a thing is made is expressed in the *genitive*; as, σχεδία διφθερῶν, *rafts made of skins.* See 985, *Obs. 4.*

*Note.*—Some grammarians regard this genitive of *material* as depending on ἐκ or ἀπό understood, urging in proof the fact that the preposition is sometimes expressed. But, as we have before observed, the preposition when added simply gives *fulness* and *precision* to a relation which is somewhat more vaguely expressed by the *case* alone. The preposition is especially frequent with the *passive* participle; as, ἔδρα ἐξ ἀδάμαντος πεποιημένη, *a seat made of adamant.* Sometimes the *dative* is used for the genitive, the material of which any thing is made being considered as that *with* which it is made; as, αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι, *for some are made of horn, others of ivory.*

## CIRCUMSTANCES OF LIMITATION.

**1042.**—A particular qualification of a *general* expression, made in English by the phrase "*in respect of*," "*with regard to*," is expressed by the *genitive* and *dative*; or, more briefly, as follows:

**1043.—RULE XXXIII.** *Respect wherein* is expressed in the *genitive* or *accusative*, and, in a certain modified sense, in the *dative*.

**I. In the GENITIVE; as,**

ἐγγύτατα αὐτῷ εἰμι γένους, *I am very near him in respect of kin.*

δασὺς δένδρων, *thick with trees.*

πλησίοι ἀλλήλων, *near (in respect of) each other.*

**1044.—The genitive is used:**

1. After ἔχει, in the sense of *to be* (*se habere*), with such adverbs as εὖ, ὥς, ὅπως, πῶς, οὕτως, καλῶς, &c.; as, παιδείας οὕτως ἔχει, *he is so in respect of learning*; καλῶς ἔχει μέθης, *to be pretty drunk*; so ἦχω; as, Τέλλος τοῦ βίου εὖ ἦκω, *Tellus being well advanced in (respect of) life.*

2. After other verbs; as, ἐπείγεσθαι ἄρῃος, *to be in haste with respect to the battle.*

3. After adjectives; as, ἄπαις ἀρρέων παίδων, *childless with respect to sons*; i. e., *without male offspring.*

4. With adverbs; as, πρὸς ἀρετῆς ἀνέχειν, *to carry it far with respect to virtue.*

5. With substantives; as, ἀγγελία τῆς Χίου, *the tidings concerning Chios.*

6. With entire propositions; as, εἰ πατρὸς νέμει τιν' ἄραν τοῦ καλῶς πράσσειν δοκεῖν, *if he possesses any care of his father, IN RESPECT OF HIS APPEARING TO PROSPER.*

**II. In the ACCUSATIVE.**

*Respect wherein* is also put often in the *accusative* when the idea expressed by a verb or adjective is to be more accurately determined by an additional circumstance; as, τὸν δάκτυλον ἀλγῶ, *I am pained IN MY FINGER.*

GER; *χερσίων οὐ δέμας, οὐδὲ φρένας, inferior not in FORM nor MIND; πύδας ὠκύς Ἀχιλλεύς, Achilles swift of FOOT.*

Note 1. This is the construction so often imitated by the Latin poets; thus, *Os humerosque deo similis*. Lat. Gr., 891).

Note 2. Not unfrequently this limiting or specifying accusative passes over into the character of an *adverb*; as, *ἀρχήν*, at the beginning, at the outset; hence, with negative expressions, *not at all*; as, *ἀρχήν οὐκ ἰδεῖν ποιεῖσαι*, at the beginning he ought not = he ought not at all, &c. So *τάχος*, as to quickness, quickly; *τέλος*, finally; *τὴν πρώτην*, at first, &c. So also such expressions as *τὸ ἐναντίον*, on the contrary; *τὸ λεγόμενον*, according to the proverb, (lit. that which is said).

### III. In the DATIVE.

1045.—This case is used in a sense somewhat different from the above, yet still expressing that *for* or *with respect to* which a thing is affirmed to be or take place. This usage, in Greek, may be illustrated by the following examples:—

1. *ἄξιός ἦν θανάτου τῇ πόλει*, he was worthy of death, with respect to the state.

2. καὶ δὴ μεθ' ἑν χαλεποῦ χόλοιο Τηλεμάχῳ, and now they laid aside their grievous anger against (with respect to) TELEMACHUS; so, *ἔρωγς λίσσεται Ἀχιλλεῖ μεθέμεν χόλον*, I pray him to lay aside his anger against ACHILLES.

3. τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, the surface of the body was not very hot WHEN ONE TOUCHED IT (lit., to one touching it).

4. *Ἐπιδάμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον*, Epidamnus is a city on the right hand TO ONE WHO SAILS INTO the Ionian gulf.

5. *δυωδεκάτῃ οἱ ἦώς κειμένῳ*, the twelfth morn SINCE HE lay (to him lying).

6. Ἡρακλῆϊ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἔτι αἰς Ἀμασιν, *To Hercules, indeed, now* (with respect to Hercules) the Egyptians themselves declare how many years there are until Amasis = *the Egyptians themselves tell how many years passed FROM HERCULES* (or *since the death of Hercules*) *to Amasis.*

7. ὀρχησάμενοι θεοῖσι, *dancing in honor of* THE GODS.

*Rem.*—*Respect wherein* is also sometimes expressed in the dative in nearly precisely the same sense as the genitive; as, ποῖ ταχίς, *swift of foot.*

## THE CAUSE, MANNER, AND INSTRUMENT.

1046.—RULE XXXIV. The *cause, manner,* —  
and *instrument* are often put in the dative; as,

φόβῳ ἔπραττον,

*I did it from fear.*

ἔγένετο τῷδε τῷ τρόπῳ,

*it happened in this manner.*

πατάσσειν βάβδῳ,

*to strike with a staff.*

*Obs. 1.* The *cause* may be considered as *internal* or *external*. The *internal cause* represents the act as proceeding from some particular *state or disposition* of the subject, and, answering to the question *from what? whence?* may be rendered *from, by;* as, εὐνοίᾳ γ' ἀδῶ, *I speak FROM GOOD-WILL.* The *external cause*, pointing to something *without the agent*, may be rendered *for, by, at, with, &c.;* as, χρήμασιν ἐπαιρόμενος, *elated with, or by riches;* θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν, *I am astonished AT the shutting up of my gates;* τεκμαίρεσθαι τοῖς ὡμολογημένοις, *to prove by the things which have been granted.*

*Obs. 2.* In this construction the *dative* expresses the

*nearer* or *immediate* cause, the *more remote* being usually expressed by the *genitive*, or by *διὰ* with the *accusative* (1041, *Obs.* 1); as, ἀσθενεία σωμάτων διὰ τὴν σιτοδείαν ὑπεχώρουν, *they gave way, from the weakness of their bodies on account of the WANT OF FOOD.*

*Obs.* 3. The above rule is liable to many limitations. As just observed, the *cause* is often expressed by the *genitive* (often the genitive with *ἐνεκα*, *on account of*) or by *διὰ* with the *accusative*. The *manner* is often expressed by the *accusative*; thus, τοῦτον τὸν τρόπον, *in this manner*, is quite as common as τοῦτω τῷ τρόπῳ. The *instrument* alone is regularly and systematically put in the *dative*; as, ἀποκτείνειν ἐγχεῖ, *to slay with a spear.*

*Obs.* 4. To the category of *manner* or *instrument* may be assigned the *dative* with verbs of *punishment*; as, ἑμίμῳν τινα θανάτῳ, φυγῇ, &c., *to punish any one with DEATH, with BANISHMENT, &c.*

*Obs.* 5. The *dative* of the *instrument* may, in very rare cases, be a *person*; as, τοῖς παροῦσιν ἐπέχρειεν, *he was building the wall by MEANS OF THOSE WHO WERE PRESENT.* It is more easily put with *substantives* which contain the *force of the verb* from which they spring; as, κινῆσαι τῷ σώματι, *motions (made) WITH THE BODY.*

*Note.*—Hence the construction of *χρηθεῖν* with the *dative*, that which we use being considered as an instrument; as, τίς ποτὲ τεκμηρίους ἐχρησάτο, *what proofs I pray did they employ?*

*Obs.* 6. The Greeks often idiomatically employ *ἐν* with the *dative* where our idiom rejects it, *ἐν* being = *in the sphere of*; as, *to corrupt truth ἐν τῷ ψεύδει, in falsehood, in the sphere of falsehood* = *with, or by falsehood*; so *ὀμόσαι ἐν οὐρανῷ, to swear by (ἐν, in, in the sphere of, that within which the oath lies) heaven.*

## CIRCUMSTANCES OF PLACE.

**1047.**—The *circumstances of place* respect *motion to, or from, or through a place, and motion or rest in a place*; in all of which the Greek writers generally use a proper name with a *preposition*: thus, ἐξ Ἀθηνῶν, *from Athens*; εἰς Ἑβριτανίαν, *into Britain*; ἐν Πύλῳ, *in Pylos*; διὰ τῆς πόλεως, *through the city*. But,

**1048.**—**RULE XXXV.** The place *where*, without a preposition, is expressed in the *dative*, rarely in the *genitive*; as,

\* Ἀργεος, *at Argos*.

Μαραθῶνι, *at Marathon*.

**Obs. 1.** The construction with the *genitive* is chiefly *poetical*: as, θέσειν πεδίοιο, *to run in (respect of) the plain*. So a place originally regularly expressed by the *accusative* without a preposition, in Homer takes or rejects the preposition indifferently, and in later Attic Greek regularly takes it. In Homer, ἔρχεσθαι τὴν κλισίην, *the two come to the tent*. Attic, ἔρχομαι πρὸς τὴν πόλιν.

**Obs. 2.** The *genitive* after εἰς or ἐν, *in, into*, is governed by a *substantive understood*: as, εἰς ᾗδου (sc. δόμον), *into Hades*; ἐν Ἀργεος (sc. πόλει), *in Argos* (983, *Obs. 1.*) With ᾗδου this is a familiar ellipsis.

**Obs. 3.** The terminations *θι* and *σι*, added to a *noun*, denote *AT a place*; as, ἀγρόθι, *in the country*; Θήβησι, *at Thebes*;—*δε* and *σε*, *TO a place*; as, Ἀθήναςδε, *to Athens*; κλισίῃνδε, *to the tent*;—*θεν* and *θς*, *FROM a place*; as, κλισίῃθεν ἀνείλετο ἔγχος, *he took a spear FROM THE TENT*,  
703.



## CIRCUMSTANCES OF TIME.

**1049.—RULE XXXVI.** Time *when* is put in the dative; time *how long*, in the accusative; thus,

WHEN; as, *ἡμέρα τρίτη, on the third day.*

HOW LONG; as, *τρῆς ὅλους μῆνας παρέμεινεν, he remained three whole months.*

*Obs. 1.* When the reference is to a *fixed* time at which a thing took place, the dative is used as in the rule; but if the idea of *duration* is additionally implied, it is put in the *accusative*; as, *τὰς ἡμέρας καὶ τὰς νύκτας, by day and by night = during days and during nights.*

*Obs. 2.* Time regarded as a period *cut off* from, or *belonging to*, a longer time, is put in the *genitive*: as, *οὐχ ἴσραα ἀὐτὸν πολλῶν ἐνιαυτῶν, I have not seen him from, in respect of = within many years*; *ἔξον δυοῖν ἢ τριῶν ἡμερῶν ἀφικέσθαι εἰς Ἑλλήσποντον, it being possible within two or three days to come into the Hellespont.*

Thus time strictly regarded as *continued* (just as continued *space*) is put in the *accusative*: as, *πολλὰς ἡμέρας, during many days.* Time, regarded as a *point* (time in which, or at which), is put regularly in the dative; as, *on this day.*

Time, expressed as an *extended period* in which something takes place, usually takes the *dative* with *ἐν*; as, *ἐν ἐκείναις ταῖς ἡμέραις, in those days*; *ἐν τούτῳ τῷ χρόνῳ, in this time.*

Time, regarded as a *date from* which, or as a section of time viewed in reference to a longer period, takes the *genitive* (sometimes with *ἐκ* or *ἐξ*); *ἡμερῶν τριῶν, within (in respect of) three days*; *ἐκ πολλοῦ χρόνου, out of, from, since a long time.*

A different construction from either is time as *dative of means*; as, *πολλαῖς ἡμέραις ὕστερον*, *many days after*, strictly, *afterward by many days*; *πολλῷ πλείον*, *much more*, lit., *more by much*.

## CIRCUMSTANCES OF MEASURE.

The circumstances of *measure* respect *magnitude*, *distance*, and the measure of *excess*; as follows:

**1050.—RULE XXXVII.** The measure of *magnitude* is put in the *genitive*; as,

*ἀνδριὰς δωδέεα πηγέων*, *a statue of twelve CUBITS*.

**1051.—RULE XXXVIII.** The measure of *distance* is put in the *accusative*, sometimes in the *dative*; as,

*Ἐφεσος ἀπέχει τριῶν ἡμερῶν ὁδόν*, or *ὁδῷ*, *Ephesus is distant three days' JOURNEY*.

*πεντεκαίδεα πήχεις ὑψώθη τὸ ὕδωρ*, *the water rose fifteen CUBITS*.

*Obs.* The idea may be conceived as that of *continued space* (accusative, *ὁδόν*, *along*, or *during a way or journey*), or as that *by which* the distance is produced (dative *ὁδῷ*, *by way*, or *journey*). It may also be put after the verb, as *noun of apposition*. See 963.

**1052.—RULE XXXIX.** The measure of *excess* is put in the *dative* after the comparative degree; as,

*ἐνιαυτῷ πρεσβύτερος*, *older by a year*.

*Obs.* Hence the expressions, *πολλῷ, ὀλίγῳ, βραχεῖ, &c.*,

with the **comparative**. It is, however, sometimes put in the **accusative**; as, πολλὸν μείζων, *much greater*; πολλὸν ἀμεινών, *much better*.

### CIRCUMSTANCE OF PRICE.

— 1053.—RULE XL. The *price* of a thing is put in the **genitive**; as,

δός τοῦτο δραχμῆς, *give this for a drachma*.

*Obs.* The **price** is put sometimes in the **genitive**, with ἀντί, *instead of, for*. An idea closely kindred to that of *price* is often expressed by the **dative** with ἐπί, *on condition of*; as, δανείσασθαι χρήματα ἐπὶ πολλῷ τόκῳ, *to hire money at (on condition of) large interest*; βαθυμεῖν ἐπὶ πολλῷ, *to indulge in sloth at great cost*. Sometimes by πρός, *bearing relation to, hence equivalent to*, with the **accusative**, πικράσκει ὁ καχὸς πάντα πρὸς ἀργύριον, *the wicked man sells every thing for money*; θεοὶ πάντα τὰγαθὰ πικράσκουσι πρὸς πόνον, *the gods sell all good things for labor*.

### EXCLAMATION.

1054.—RULE XLI. Exclamations of *praise, indignation, compassion, &c.*, are put in the **genitive**, sometimes in the **accusative**; as,

τῆς ἀναιδείας,	<i>The impudence!</i>
φεῦ τοῦ ἀνδρός,	<i>Alas for the man!</i>
ὦ ἐμὲ δειλαίον,	<i>O wretched me!</i>

*Obs.* Sometimes with the **genitive**, there is an addition of the **nominative**; as, οἱμοὶ τῶν ἐμῶν ἐγὼ καχῶν, *ah! my miseries!* ἰὼ, οὐαί, οἶ, and ὦ, govern the **dative**; as, ἰὼ μοι, *woe is me!*

## CONSTRUCTION OF ADVERBS.

**1055.**—Adverbs are joined to adjectives, verbs, and other adverbs, to express some *circumstance, quality, or manner* of their signification.

**1056.**—Many adverbs in Greek have the force of *prepositions* in Latin and English. These are often joined with substantives, as will appear in the following rules. They are also frequently used in connection with the article, as *substantives or adjectives*; as, ὁ ἔξω ἄνθρωπος, *the outward man*; οἱ τότε ἄνδρες, *the men of that time*; very rarely *without* the article; as, ἀπὸ τότε for ἀπὸ τοῦ τότε, *from that time*.

**1057.**—RULE XLII. Derivative adverbs commonly govern the case of their primitives;

as,

ἀξίως ἡμῶν,	<i>in a manner worthy of us.</i>
μάλιστα πάντων,	<i>most of all.</i>
ὁμοίως τοῖς ἄλλοις,	<i>in a manner similar to the rest.</i>
πᾶρεν νῆα,	<i>beside the ship.</i>

## ADVERBS AS PREPOSITIONS.

**1058.**—Adverbs having *the force of prepositions* govern the case to whose meaning they have special relation. Thus, ὁμοῦ, ἅμα, *together with*, govern (like ἐν and σύν) the *dative*, the case of *association*; ἐνεκα, *on account of*, the *genitive*, the case of *origin, cause, &c.* Hence the two following rules:

**1059.—RULE XLIII.** Some adverbs of *time*, *place*, and *quantity*, likewise of *number*, *order*, and *exception*, govern the genitive; as,

ποῦ γῆς εἰμή,                      where (of earth) am I?  
ἄχρι τῆς σήμερον ἡμέρας,    up to this day.

*Obs. 1.* To these may be added *adverbs of cause*, *comparison*, *distinction*, *concealment*, *separation*, or *exclamation*; and also *nouns* used *adverbially*, as χάριν, δίκην, ἐνώπιον, &c.; as, δίκην ποταμῶν, *in the manner of rivers*.

**1060.—**The *adverbs* which come under this rule are the following: ἄνευ, ἄτερ, δίχα, χωρίς, *without*; ἀντικρῶ, ἀντικρῶς, ἀπαντικρῶ, *against, opposite*; ἄχρι, μέχρι, *to, even to*; ἐνεκα, ἐνεκεν, *on account of*; ἐγγὺς, πλησίον, ἄχρι, ἄσπον, *near*; ἐκτός, ἔξω, ἔκτοσθεν, *without*; ἐντός, ἔσω, εἴσω, ἔντοσθεν, *within*; πλὴν, παρεκτός, *except*; μεταξύ, *among, in the midst of*; ὀπίσω, ὀπισθεν, *behind*; πρόσθεν, *before*; πέραν, ἐπέκεινα, *beyond, &c.*

*Exc. 1.* ἄχρι and ἄλλως sometimes govern the *dative*.

*Exc. 2.* πλὴν, *except*, has sometimes elliptically the *nominative* after it; as, πλὴν οἱ τῶν παιδῶν διδάσκαλοι, *EXCEPT THE TEACHERS of the boys*.

*Note.*—Adverbs of the final cause are frequently omitted; as, ἔγραψα τοῦδε, *I wrote for this reason*, as if τοῦδε ἐνεκα. So the infinitive of *purpose* is often used with τοῦ, where we should expect ἐνεκα τοῦ; as, τοῦ πειρασθῆναι = ἐνεκα τοῦ πειρασθῆναι, *in order to be tried*.

*Obs. 2.* Adverbs of *time*, *place*, &c., are frequently changed by the poets into *adjectives*; as οἶδε πανημέριοι μολπῇ θεὸν ἱλάσκοντο, *they propitiated the god with song THE WHOLE DAY*, 865.

**1061.**—Certain adverbs are joined sometimes with *one case*, and sometimes with *another*; as follows:

1st. ἀμμιγα, ἀμμίγδην, ἐγγύς, ἐγγύθεν, πάρεγγυς, σύνεγγυς, ἐξῆς, ἐφεξῆς, σχεδόν, σχεδόθεν, αὐτοσχεδόν, are put with the GENITIVE OR DATIVE.

2d. ἄχρι, ἀχρόθι, ἐκποδών, πλησίον, ἐπίπροσθεν, oftener with the GENITIVE.

3d. ἀνάπαλιν, ἔμπαλιν, oftener with the DATIVE.

4th. εἴσω, μέσα, πάρεκ or παρῆξ, πέριξ, with the GENITIVE OR ACCUSATIVE.

5th. δεῦρο, with the DATIVE OR ACCUSATIVE.

6th. ἄχρι, ἄχρις, μέχρι, μέχρις, with the GENITIVE, DATIVE, OR ACCUSATIVE.

**1062.**—RULE XLIV. Adverbs of *accompanying* govern the dative; as,

ἄμα τῇ ἡμέρᾳ, at day-break (at the same time with the day).

**1063.**—RULE XLV. Adverbs of *swearing* govern the accusative; as,

νῆ Δία, by Jupiter; μὰ τόδε σκήπτρον, by this sceptre.

*Obs. 3.* In sentences of this kind, μὰ commonly *denies*, unless joined with ναί; and νή *affirms* unless joined with a negative.

*Obs. 4.* Adverbs of *showing* are put with the *nominative*; as, ἰδοὺ ὁ ἄνθρωπος, behold the man; ἰδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου, behold my mother and my brethren.

## NEGATIVES.

**1064.**—The Greek language has *two simple negatives*, οὐ and μή, which have various *compounds*, conforming to the simple in meaning and construction. Between these two classes of negatives there is a wide difference of use, lessening, however, till they sometimes are scarcely distinguishable.

**1065.**—Οὐ is a *direct* and *independent* negative, expressing simply a *positive denial*; as, οὐκ ἐθέλω, *I will not*; οὐκ ἀγαθόν ἐστι, *it is not good*; οὐδεὶς παρῖν, *no one was present*.

**1066.**—Μή is a *dependent* negative. It represents the negative not as an *objective fact*, but *subjectively*, as a conception, condition, supposition, &c.; and hence it is used in the manner following:

1st. After the *conditional conjunctions*, εἰ, ἐάν, ἥν, ὅταν, ἐπειδάν, ἕως, ἄν, and those which intimate an *end, design, result*, as, ἵνα, ὡς, ὥπως, ὥστε; as, εἰ μὴ ὀρθῶς λέγω, *if I do not speak correctly*; ἀπεδήμησε ἵνα μὴ ἀπακασθῇ, &c. λ., *he (Solon) went abroad that he might not be compelled, &c.*

2d. Μή is always put with the *imperative mood*, with the *subjunctive aorists* used imperatively, and with the *optative* when it expresses a wish; as, μὴ με βάλλε, or μὴ με βάλης, *do not strike me*; μὴ γένοιτο, *may it not be*.

3d. Μή is used after *relatives*, and with *participles* when they express a *condition* or *supposition*; as, τίς δὲ δοῦναι δύναται ἑτέρῳ ἢ μὴ αὐτὸς ἔχει; *but who can give a thing to another WHICH HE HAS NOT (= MAY not have) himself? ἢ οὐκ αὐτὸς ἔχει, that which he HAS not himself; ὁ μὴ πιστεύων, he who does not, MAY not be*

lieve (as a *supposition*);  $\delta$  οὐ πιστεύων, *he who does not believe (as a fact)*.

4th. *Μή* is used with *infinitives*, whether they are dependent upon another verb, or used with the *article* as a *verbal noun* (1087); as, ἀνάγκη τοῦτο μὴ ποιεῖν, *it is necessary not to do this*; τὸ μὴ ποιεῖν, *the not doing*.

5th. With *verbs* which signify *to fear, to warn*, and the like, *μή* is used, like *ne* in Latin, where a *positive* expression is used in English; as, δέδοικα μὴ τι γένηται, *vereor ne quid accidat, I am afraid that something may happen*. Sometimes the preceding verb is understood; as, μὴ τοῦτο ἄλλω· ἔχῃ (scil., δέδοικα), *I fear lest this be otherwise*.

So, also, after *verbs* which signify *to forbid, deny, prevent, refrain, disbelieve, to be cautious*, and the like, it is frequently put with the *infinitive*, where the negative is not used in English; as, ἀπαυδῶ τοῦτον μὴ παρίεναι, *I forbid this man to pass*.

6th. *Μή* is often an *interrogative particle* like *num* in Latin; not, however, *merely* such, but giving a *subjective* negative force to the question = *it is not, is it?* as, μήτι οὕτως ἔστιν ὁ Χριστός, *this is not, perhaps, the Christ, is it?* *Μή* πού τι περαιτέρω προύβῃς, *you did not, perhaps (που), proceed somewhat (τι) farther, did you?* μὴ ἀνελεῖν με σὺ θέλεις; *thou dost not wish to kill me, dost thou?*

1067.—A negative placed between the article and its noun, converts it into a sort of *compound negative* term; as, ἡ οὐ διάλυσις τῶν γεφυρῶν, *the not destroying of the bridges*; ἡ μὴ ἐμπειρία, *the inexperience*.

Rem.—In the same manner it is used with certain verbs, not as a negative, but to reverse their meaning; thus, φημί, *I affirm*, οὐ φημι, *I deny*; ἔω, *I allow*, οὐκ ἔω, *I forbid*; ὑπισχνοῦμαι, *I promise*, οὐχ ὑπισχνοῦμαι, *I refuse*; thus, οὐκ ἔφασαν τοῦτο εἶναι does not signify, *they did not say that this was*, but, *THEY DENIED that this was*, or, *they said this was not*.



## DOUBLE NEGATIVES.

**1068.**—The various *adjuncts* and *qualifications* of a *negative proposition*, as *ever*, *anybody*, *anywhere*, *in any way*, are usually, themselves, also expressed negatively (by compounds of the same simple negative). Hence the following rules:

**1069.**—**RULE XLVI.** Two or more negatives, joined to the *same* verb, strengthen the negation; as,

*οὐκ ἐποίησε τοῦτο οὐδαμῶ οὐδεὶς*, *no one anywhere did this.*

*Obs. 1.* To the negation of the *whole*, is joined, in the same sentence, the negation of the *parts*; as, *οὐ δύναται οὔτε λέγειν οὔτε ποιεῖν*, *he can neither say nor do.* Something depends on the *position* of the words; as, *οὐ δύναται οὐδεὶς* is, *no one is able*, but *οὐδεὶς οὐ δύναται* is, *no one is not able* = every one is able.

**1070.**—**RULE XLVII.** Two or more negatives, joined to *different* verbs, destroy the negation, and are equivalent to an affirmative; as,

*οὐ δυνάμεθα μὴ λαλεῖν*, *we cannot but speak.*

*οὐδεὶς ὅστις οὐ γέλασται*, *there is nobody who will not laugh*, i. e., “*everybody will laugh*,” *ἐστὶ* being understood with *οὐδεὶς*.

This rule, however, has its limitations. It should be remembered that, as a general rule, the Greeks negative *every separate clause* of a *negative proposition*; as, *οὐκ ἀρνούμαι τὸ μὴ ποιῆσαι*, *I do not deny the not hav-*

*ing done* = so as to affirm that I did not do it. This, however, *might* mean the opposite.

*Obs. 2.* Indeed, so common is the *ellipsis* of *ἐστὶ* in this expression, that it is lost sight of, and the antecedent *οὐδεὶς*, which should be its nominative, is often attracted into the *case* of the *relative* which follows; as, *οὐδενὶ ἔτρω οὐκ ἀρέσκει*, *there is nobody whom it does not please*, for *οὐδεὶς ἔτρω*, &c.; *οὐδένα ὄντινα οὐ κατέχλασεν*, *he moved every one to tears*, for *οὐδεὶς ἐστὶν ὄντινα*, &c., *there is no one whom he did not move to tears*.

*Obs. 3.* Observe also, carefully, the use of the *negative* in such sentences as the following: *καὶ οὐ ταῦτα μὲν γράφει ὁ Φίλιππος τοῖς δ' ἔργοις οὐ ποιεῖ*, *and Philip does not write these things and does not perform them*; i. e., *THINK NOT that Philip writes these things and does not execute them*; where the first *οὐ* does not affect the verb *γράφει*, but the two propositions together. It *denies* an assertion which might be thus expressed: *γράφει μὲν, οὐ ποιεῖ δέ*, *he writes, but does not execute*. So, also, *οὐ δὴ τῶν μὲν χειροτέχων ἐστὶ τι πέρας τῆς ἐργασίας, τοῦ δ' ἀνθρωπίνου βίου οὐκ ἔστι*, "*it cannot be that there is some object in the labors of the artist, but none in the life of man.*"

*Note.*—In phrases of this kind, the first proposition will be almost invariably introduced by *ὤν*, and the second is *negative*. Mark the celebrated sentence of *Demosthenes*: *οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ*, "*I did not say these things indeed, and not offer a decree, &c.*"

*Obs. 4.* In some phrases *οὐ* and *μή* are *united*; as, *οὐ μή* and *μή οὐ*. *Οὐ μή* is a stronger and more emphatic negation than *οὐ*, and is used in the same way (elliptical for *οὐ φόβος μή*, *there is no fear lest*, or something like that, and then coming to be generally employed for a strong negative). *Μή οὐ*, in general, is only a stronger expression of *μή*, and is used in the same manner, subject, however, to the following modifications:

1st. In dependent propositions, when the *verb* of the principal proposition is accompanied by a negation, or contains a negative idea, *μή οὐ* is used before the *infinitive*, *μή* belonging to the infinitive proper, and *οὐ* simply repeating the negative of the preceding verb; as, *οὐχ οἴσεται μή οὐ καταγέλαστος εἶναι*, *he is not able not to be* (he cannot but be) *ridiculous*; *πείσομαι γάρ οὐ τοσοῦτον οὐδέν ὥστε μή οὐ καλῶς θανεῖν*, *for I shall not suffer any thing such as not to die* (but that I shall die) *nobly*.

2d. *Μή οὐ*, after *verbs* signifying to *fear*, to *warn*, &c., as above (1066, 5th), render the sentence negative, which, with *μή* alone, would be positive; as, *δέδοικα μή οὐ τι γένηται*, *I am afraid lest something MAY NOT happen*; *φοβοῦμαι μή οὐ καλὸν ᾗ*, *vereor ne non honestum sit*, *I fear THAT this may NOT be proper*.

3d. In independent propositions with the subjunctive mood, *μή* joined with *οὐ* makes the *negative* expression *less positive*; as, *ἀλλὰ μή οὐκ ᾗ διδασκὸν ἢ ἀρετῇ*, *but virtue may PERHAPS be a thing not to be taught*. The construction is doubtless elliptical, *ὄρα*, *look*, *see*, or some such word being suppressed; as, *see lest it be not* = *look whether it be not*.

## PREPOSITIONS.

**1071.—Prepositions** are used to express the relation in which one thing stands to another. For the primary and various derived meanings of prepositions in different constructions, see 726–779. The cases to which they are respectively attached are as follows:

**1072.—RULE XLVIII.** Ἀντί, ἀπό, ἐκ or ἐξ, and πρό, govern the genitive only; as,

ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ,      *an eye for an eye.*

**1073.—RULE XLIX.** Ἐν and σύν govern the dative.

**1074.—RULE L.** Εἰς (or εἰς), ἀνά, and (Attic) ὧς govern the accusative.

*Obs.* 1. Ἀνά, among the poets, also governs the dative.

**1075.—RULE LI.** Διά, κατά, μετά, and ὑπέρ, govern the genitive or accusative.

*Obs.* 2. *Μετά*, among the poets, also governs the *dative* of a plural noun, or a noun of multitude; as, *μετὰ τριτάτοις ἀνασθεν*.

**1076.—RULE LII.** Ἀμφί, περί, ἐπί, παρά, πρὸς, and ὑπό, govern the genitive, dative, or accusative.

*Note.*—For the meaning of the prepositions, as modified by the case with which they are joined, see 726–779.

*Obs.* 3. Prepositions are often used as *adverbs*, their case being understood. This is the case especially with ἐν in the *Ionic* and πρὸς in the *Attic*. Hence, in the *Ionic* writers, they are often put *twice*, once adverbially without a case, and again with a case or in composition with a verb; as, ἐν δὲ καὶ ἐν Μέμφει, and in *Memphis* also.

*Obs.* 4. Prepositions are sometimes *separated from their case*; as, ἐν γὰρ σὲ τῇ νυκτὶ ταύτῃ ἀναίρουμαι. In *Attic*, this takes place, according to the rule, with the conjunctions μέν, δέ, γάρ, οὖν; as, ἐν μὲν γὰρ εἰρήνῃ;—ἐς μὲν οὖν τὰς Ἀθήνας; and with πρὸς with the *genitive* when it signifies *per*.

*Obs.* 5. Prepositions are often put *after their case*, particularly by the *Ionic* and *Doric* writers, and the *Attic*

poets; as, νεῶν ἀπο καὶ κλισιάων. In the Attic prose writers, it takes place only in περί with the genitive. When so placed, the accent is always thrown back to the first syllable; thus, ἀπο, περί, &c.

*Obs. 6.* When a preposition should stand *twice* with two different nouns, it is often put only *once* by the poets, and that with the second noun; as, ἡ ἀλὸς ἢ ἐπὶ γῆς, Hom., *by sea or land*.

*Obs. 7.* The old habit of regarding nouns as often governed by *prepositions understood* is unphilosophical, and fails to recognize the fact that the meaning in these instances lies already in the *case*, though it might be more fully brought out by the preposition. The instances in which we should parse by assuming a preposition understood are very rare indeed.

## PREPOSITIONS IN COMPOSITION.

**1077.—RULE LIII.** A preposition in composition sometimes governs the same case as when it stands by itself; as,

ἐξῆλθε τῆς οἰκίας,      *he went out from the house.*

*Obs. 1.* This is done when the *preposition* can be *separated* from the *verb*, and joined with the substantive, without altering the sense.

*Obs. 2.* In Homer, Herodotus, and other old writers, the preposition is frequently found separated by one or more words from that with which it may be considered in composition; as, ἡμῖν ἀπὸ λοιγὸν ἀμῶναι (Il. 1. 67), for ἡμῖν ἀπαμῶναι λοιγόν; ἀπὸ μὲν σεωϋτῶν ὤλεσας (Herod. 3. 36), for σεωϋτῶν μὲν ἀπώλεσας. Hence, when the verb is to be repeated several times, after the first time, the preposition

only is often used; as, ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα. Grammarians, however, consider the preposition in such cases as used *adverbially*, and not properly in composition. Instances of the proper *tnesis* are very rare, especially in the Attic prose writers.

## SYNTAX OF THE VERB.

---

The general import of the voices, moods, and tenses has been given (401-427). We give here more fully the use of the moods.

**1078.**—The *indicative mood* represents the action of the verb as *reality*, but under one of the three categories: (1.) Of *affirmation*; as, γράφει, *he is writing*. (2.) Of *question*; as, γράφει; *is he writing?* (3.) Or of *condition*; as, εἰ, ὅτε γράφει, *if, when he is writing*. The subjunctive and optative represent the action as matter of *conception* and *possibility*; as, ἵνα γράψῃ, *in order that he may write*; εἰ γράφοι, *if he should be writing*.

### THE INDICATIVE MOOD.

(1.) The indicative is used not only in direct and unconditional statements—as, ἔγραφεν, *he was writing*; πέπτωκα, *I have fallen*—but also in indirect and conditional statements (though implying *reality*) after ὅτι, *that*; εἰ, *if*; ὅτε, *when*; ἐπει, *when, since*; ἕως, *while, until*; πρὶν, *before, &c.*: as, οἶδα ὅτι οὕτως ἔχει, *I know that it is so*; ὅτε ἦλθεν εἶδον αὐτόν, *when he came I saw him*; ἕως ἔμεινεν, *while he was remaining*.

(2.) The Greek indicative is used more freely than the Latin, and with much the same latitude as the English. It is used—

(a.) With the *relative* after *negative* propositions; as, οὐδεὶς ἐστὶν ὅστις τοῦτο ποιεῖ, *there is none who does this* (Lat. subj., qui faciat).

(b.) In indirect questions; as, *ὁρᾶτε τί ποιοῦμεν*, *you see what we are doing*; *λέξον μοι πῶς ἀποβέβηκεν*, *tell me how it has turned out*.

(c.) In the *oratio obliqua*, or indirect discourse; as, *ἤγγειλεν δὲ ἔφευγον*, *he announced that they were fleeing*; *ἠρόμην εἰ παρῆσαν*, *I asked if they were present*. Often the particle introduces the form of the *oratio recta*; as, *ἀπεκρίναντο δὲ ἱκανοὶ ἔσμεν*, *they answered (that) we are able*; *ἤγγειλεν ὡς Ἐλάτεια κατεῖληπται*, *he announced that Elatea was (has been) taken*.

(d.) Often, however, with the past tenses, the *optative* is used in the *oratio obliqua*, especially if the speaker would be understood as merely reporting the words of another; as, *ἐτόλμα λέγειν ὡς ἐγὼ κερωλυκῶς εἶη τὴν πόλιν*, *he ventured to say that I had hindered the state*; *ἐπυθόμεθα δὲ τὸ πλοῖον ἀφικμένον εἶη*, *we learned that the ship had come*. Both words may be found united; as, *ἔλεγον δὲ Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶη*, *they said that Cyrus was dead, and Ariæus had fled*.

(3.) The imperfect indicative is sometimes used elliptically with the modal adverb *ἄν* (797), to express what would *occasionally* occur; as, *ἔλεγεν ἄν*, *he would say* (from time to time); *εἶτα τῷρ οὐκ ἄν παρῇν*, *then again, fire would (sometimes) not be present*. But *ἄν* with the indicative imperfect has generally a very different sense (as below).

### The Indicative in Hypothetical Propositions.

**1079.**—In hypothetical sentences, the indicative is thus used:—

(1.) In propositions *assuming the case as real*, any required tense of the indicative in the *condition* (or *protasis*), and any tense of the indicative or the imperative in the *conclusion* (or *apodosis*); as, *εἰ βωμοὶ εἰσι, καὶ εἰσι θεοί*, *if there are altars, there are also gods*; *εἰ διώξει, καταλήψε-*



ται, *if he is pursuing (and he is), he will overtake*; εἰ τι ἔχεις δό-, *if thou hast any thing, give it*.

*Rem.*—The reality may be only momentarily assumed—a mere *logical* reality—while the fact is otherwise; as we may say in English, "*If I said that I uttered a falsehood (but I did not).*"

(2.) In propositions *implying the reverse* of the supposition, an indicative *past tense* in both members, with *εἰ* in the condition and *ἄν* in the conclusion; if the reference be to *present*, or *continued past time*, the imperfect; if to *absolute past time*, the aorist; as, εἰ ταῦτα ἴδρων, ἐθαύμαζον ἄν, *if I saw this, I should marvel (but I do not)*; εἰ μὴ ἐπίστευσεν ἀληθεύσειν, οὐκ ἄν προέλεγεν, *unless he had believed (were believing) that he should tell the truth, he would not have been wont to foretell*; εἰ ἐδίωξε, κατέλαβεν ἄν, *if he had pursued, he would have overtaken*.

*Rem.* 1. If the time varies in the two clauses, the tense will vary correspondingly; as, εἰ παρέκάλεσα ἰατρὸν, οὐκ ἄν ἡσθένουν, *if I had summoned a physician, I should not (now) be sick*.

*Rem.* 2. If the clause "I should have done" corresponds to the indicative "I did" in direct assertion, the aorist (ἐποίησα ἄν) is used; if to "I have done," the pluperfect (ἐπεποιήκειν ἄν); as, ὑβρίσεν ἄν, *he would have insulted (but did not)*; ὑβρίζει ἄν, *he would have insulted (but has not)*.

*Rem.* 3. As propositions implying reality admit past tenses equally with those implying the reverse, we can, where the past tenses are used, distinguish between the two classes of propositions only by the presence or absence of *ἄν* in the conclusion; as, εἰ ταῦτα εἶπεν, ἐψεύσατο, *if he said this, he spoke falsely*; εἰ ταῦτα εἶπεν, ἐψεύσατο ἄν, *if he (had) said this, he would have spoken falsely*.

*Rem.* 4. The conclusion here is sometimes used alone, without the condition; as, ἐβούλομην ἄν, *I could wish (were it possible)*; and sometimes, particularly with ἐβούλομην, ἠύχομην, with omission of the ἄν, as, ἐβούλομην, *I were wishing, could wish*; ἠύχομην, *I were praying, could pray*, as well as, *I was wishing, I was praying*.

## THE SUBJUNCTIVE AND OPTATIVE MOODS.

**1080.**—Unlike the indicative, the subjunctive and optative moods are used primarily in dependent, and but secondarily in independent constructions. We treat the former, then, first. They agree in being both properly *dependent*—the subjunctive on the primary tenses of the indicative, the optative on the secondary. Hence the general rule:—

**1081.**—**RULE LIV.** The subjunctive and optative are found properly in dependent clauses, the subjunctive in connection with the primary, the optative with the secondary tenses of the indicative; as,

*Πάρεμι ἵνα ἶδω, I am present that I may see.*

*Παρήν ἵνα ἴδοιμι, I was present that I might see.*

*Ἀποπειρώμαι αὐτοῦ ἐὰν δύνηται, I try him whether he be able.*

*Ἀπεπειρώμην αὐτοῦ εἰ δύναιτο, I was trying him whether he might be able.*

(1.) The subjunctive and optative are used in their appropriate senses with the same conditional particles as the indicative—*εἰ, ὅτι, ὅτε, ὥς, ἕως, ἐπεὶ, πρὶν, &c.*; as, *εἰ ἦλθεν, if he came*; *εἰ ἔλθοι, if he might come*; *ἐὰν ἔλθῃ, if he (may) come*; *ὅτε εἶδον, when I saw*; *ὅτε ἴδοιμι, when I might see*; *ὅταν ἶδω, when I may see*; *ἕως εἰμί, while I am*; *ἕως ἂν ᾶ, while I may be*; *ἕως εἴτην, while I might be.*

*Rem. 1.* With the subjunctive, these particles commonly take *ἂν*, where possible, uniting with them into one word; as, *ἐὰν, ἥν, ἂν* (for *εἰ ἂν*), *ἐπὶ ἂν, ἐπειδὴ ἂν, ὅταν, πρὶν ἂν, &c.*

*Rem. 2.* The optative is often used with the *past* tenses where the *present* or *future* is not followed by the subjunctive; as, *λέγει ὅτι* †

ὁδὸς ἐστίν, ἐσται, *he says that the route is, will be*; εἶπεν ὅτι ἡ ὁδὸς εἴη, ἔσοιτο, *he said that the route was, would be*; οἶδα ὅτι κενὸς ἐστίν ὁ φόβος, *I know that the fear is groundless*; ἔγνωσαν ὅτι κενὸς εἴη ὁ φόβος, *they knew that the fear was groundless*.

(2.) The subjunctive and optative are thus also used with *relative words (pronouns and adverbs)*, as δς, ὅστις, *δπου, ὅτε*; ας, ὅς ταῦτα εἶπεν, *he who said this*; ὅστις ταῦτα εἶποι, *whoever might say this (possibility, or repetition)*; δς ἂν ταῦτα εἶπῃ, *whoever may say or have said this*; δπου ἦν, *where he was*; δπου εἴη, *where he might be*; δπου ἂν ᾗ, *wherever he may be*.

*Rem.*—With εἰάν, ὅς ἂν, &c., the aorist subjunctive has nearly the force of the perfect future *shall, or may have done*; ας, εἰάν ταῦτα εἶπῃ, *if he shall have said this*; εἰάν ἐλθῇ, *if he may or shall have come*.

(3.) The optative is, however, by no means confined to past time, but, as less near to reality than the subjunctive, is widely used in the sphere of *conception and possibility* (Eng. *might, could, would*), and in such cases may take or omit ἂν, according as the idea of *conditionality* is to be more or less distinctly brought out; ας, ὅ τι καθ' ἡλικίαν ἕκαστος ἔχει, *whatever each according to his age might be able*; πῶς ἂν σωθεῖημεν, *how can (might, could) we be saved?* τὰς στρατείας ὅπου ἂν τις εἴποι, *the expeditions whithersoever one might mention*; ἀπορῶ δ, τι ἂν χρήσαιμι, *I am at a loss how I may deal with it*.

In hypothetical propositions, the two moods conform to the above principles. The subjunctive is in the main restricted to its connection with the primary tenses, and is found only in the *condition*, while the optative has a freer use in the sphere of hypothesis and possibility.

### The Subjunctive and Optative in Hypothetical Propositions.

**1082.**—In hypothetical propositions implying *reality*, whether *affirmative* or *negative*, the indicative is used;

in those implying *doubt* and *uncertainty*, the subjunctive and optative.

1. *Doubt*, in a case of practical interest, looking toward a decision: the subjunctive with *ἐάν* (ἤν, ἄν) in the *condition*, and the present or future indicative or the imperative in the *conclusion*; as, *ἐάν τι ἔχω, δώσω*, *if I have any thing, I will give it* (and I will see); *ἐάν ἐξεῖ ἦ, ἀπάγγειλον*, *if he be there, report*.

2. *Mere uncertainty, pure hypothesis* (looking to no apparent decision): the optative with *εἰ* in the *condition*, and the optative with *ἄν* in the *conclusion*; as, *εἰ ἔλθοι, ἴδοιμι ἂν αὐτόν*, *if he should come, I should see him*; *εἰ ταῦτα λέγοις, μαρτάνοις ἄν*, *if you should say this, you would be in error*.

*Rem. 1.* The regular laws of sequence are often disregarded from poetic license, from a change in the speaker's conception, or on rhetorical grounds; as, *εἰ μὴδὲ ταῦτα οἶδα, φαυλὸς ἂν εἶην*, *If I do not even know this, I should be worthless*, where exactness would require either *εἰ—εἰδείην*, or *φαυλὸς εἰμι*, or *ἔσομαι*; *εἰ ταῦτα ῥίψει, ταχ' ἂν Ζεὺς κλύοι* *if you shall throw out these things, perchance Zeus might hear*. So (though more rarely) *εἰ μὴ ἐνόησεν, ἀπόλοιτο ἂν* (poet.), *if she had not observed, he would perish* (for *ἀπόλετο ἂν*, *he would have perished*, see 1071, 1072).

*Rem. 2.* In all the hypothetical propositions, the condition is frequently made out in other ways; as, *οἱ ἑμᾶς αὐτοὺς πάλα ἂν ἀπολώλετε*, *on account of yourselves* (= if you had been left to yourselves) *you would long since have been undone*; *ἐν τῇ ἀρπαγῇ οἱ πονηρότατοι πλεονεκτήσαιεν ἂν*, *in the sacking* (= if they should plunder) *the worst men would get the advantage*. So often with participles; as, *ἀδίκος ἔσται ταῦτα ποίων*, *he will be unjust in doing* (= if he shall do) *this*.

*Rem. 3.* The entire conditional sentence may be resolved into infinitives and participles; as, *οἰονταὶ ἀναμάχεσθαι ἂν συμμάχους προσλαμβάνοντες* (= *οἰονται ὅτι εἰ συμ. προσλάβοιεν ἀναμάχοιεντο ἂν*) *they think that by obtaining allies they might retrieve their defeat*.

*Rem. 4.* From the above hypothetical sentences, we are carefully to distinguish constructions like the following: *εἰ τις εἰς νόσον πέσοι, οὐδὲν φάρμακον ἦν*, *if one might (from time to time) fall into disease, there was no medicine*; a very different sentence from *εἰ τις εἰς νόσον πέσοι, οὐδὲν φάρμακον ἂν εἶη*, *if one should fall into a disease, there would be no medicine*.

*Rem. 5.* With the *condition suppressed*, the optative, with *ἄν* in the conclusion, is often used independently for a positive statement, and rarely for the imperative (1085, II., c).

### The Subjunctive and Optative in Final Sentences.

**1083.**—(1.) In *final* clauses, with particles denoting *purpose*, the subjunctive and optative are regularly, and would in strictness be exclusively, used; as, *ἵνα, ὅπως, ὅφρα, ὥς, ἵνα μή, ὅπως μή, in order that, in order that not; as, ἔζη ἵνα ἐσθίῃ, he lives that he may eat; ἔζη ἵνα ἐσθίῃ, he lived that he might eat; ὥς μή λάβῃ, that he may not take; ἵνα μή λάβῃ, that he might not take.*

*Rem. 1.* By change of conception, or to express more fully *continuance*, the subjunctive is here sometimes employed with the past tenses; as, God sent his Son, *ἵνα ἔχωμεν, that we MAY have life*, and also sometimes the optative stands after the present, to render the result rather a matter of *conception, in order that it MIGHT be.*

*Rem. 2.* In case of imagined, but unrealized purpose, dependent on a condition not fulfilled, the *indicative past* with *ἵνα* is sometimes used to bring out more vividly the *actual* result in case the condition had been fulfilled; as, *ἵνα ἤρξατο τῆς Ἀληθείας, in order that he (might have) begun his Truth.*

(2.) Verbs of *fearing* (omitting the *ὅπως*, or *ἵνα*) take simply *μή, lest, that, and μή οὐ, lest not, that not*; as, *δέδοικα μή με ἐκφύγῃ, I fear lest it may escape me; ἐδεδοίκειν μή ἐκφύγοι. Ἐν φόβῳ εἰμι μή οὐ γένηται, I fear lest it may not happen* (1066, 4).

*Rem.*—*Μή, ὅπως, ὅπως = μή*, however, often take the indicative future to bring the thought nearer to reality; especially *ὅπως, how, in what manner, in order that*; as, *σκόπει ὅπως ταῦτα ἔσται, look to it how, that this shall be.* In *warnings, commands, &c.*, the principal verb, *ὄρα, see, σκόπει, consider, look to it*, is often omitted, and *ὅπως* begins the sentence; as, *ὅπως μή σεαυτὸν οἰκτιρεῖς ποτέ, look out lest you shall yet (have to) expend your wailings on yourself.* So *μή, μή οὐ* with subjunctive.

### The Subjunctive and Optative in Independent Clauses.

**1084.**—The subjunctive and optative, properly dependent moods, are used elliptically in *independent* clauses.

I. The *subjunctive* is thus used:—

(a.) In *commanding, exhorting*, in the first person; as, ἴωμεν, *let us go*; ἀναγνώ, *let me read*.

(b.) In *forbidding*, with the aorist; as, μὴ ὀμόσῃς, *do not swear*; μὴ φοβηθῇς, *do not fear*.

(c.) In *deliberating*; as, ποῦ τράπωμαι, *whither may, shall I turn?* εἴπωμεν ἢ σιγῶμεν, *shall we speak or be silent?*

II. The *optative* is thus used:—

(a.) To express a *wish* or *prayer* (whence the name *optative*); as, ἀπόλοιτο, *may he perish*; μὴ γένοιτο, *may it not happen*; τίσαιαν δάναοι, *may the Danai expiate*, &c. Sometimes with εἰ, εἴθε, εἰ γάρ, ὥς, whence it probably came by ellipsis; as, εἰ ἀπόλοιτο, *if he should perish* (I should rejoice); hence, εἰ ἀπόλοιτο, and finally ἀπόλοιτο. Thus always when without ἄν.

*Rem.*—So also the *indicative past* with εἰ, *εἴθε* for an unattainable wish; as, εἰ δυνατόν ἦν, *if it were but possible!* Sometimes ὥφελε, *ought*, or εἰ ὥφελε, ὥς ὥφελε, with the infinitive; as, ὥφελε ζῆν, ὥς ὥφελε ζῆν, *he ought to be living, how ought he to live* = *would that he were alive!*

(b.) With ἄν, to express *doubt, conjecture, possibility*; as, εἰεν ἄν νομεῖς, *they might be (were, perhaps) shepherds*.

(c.) In expressing a *definite assertion* with politeness and modesty; as, τοῦτο οὐκ ἄν γένοιτο, *this might not (may not) happen*; οὐκ ἄν ἦξοι, *he would not (= will not) come*. This with the following is properly but the apodosis of a proposition with suppressed protasis; as, οὐκ ἄν ποιήσεις (εἰ πειράσαις), *you could not do it (if you should try)*. So interrogatively; as, οὐκ ἄν μένεις, *could you not withstand?* ἐθέλησεν ἄν, *would he be willing?*

(d.) As a softened form of the *imperative*, (rarely); as, χάροις ἄν ἐς, *you might go within* = *go within*.

## THE IMPERATIVE MOOD.

**1085.**—The imperative properly expresses *command*, but may be used for *exhorting*, *entreating*, *permitting*; as, *ἔλθε*, *come*; *ἴτω τις*, *let some one go*. The subject pronoun is used only when emphatic. Its use has the following peculiarities:—

1. The *second person* sometimes stands (spiritedly) for the *third*; as, *πέλας τις ἴθι* (go, some neighbor), *let some neighbor go*.

2. The *plural* sometimes stands for the *singular*; as, *προσέλθετε*, *ὦ παῖ, come, my child*. Sometimes, also, the singular instead of the plural; as, *εἰπέ μοι*, *ὦ Σώκρατες τε καὶ Ἰπποκράτες*. So in the orators, in impassioned address, as if *individualizing*; as, *ἦ βούλεσθε*, *εἰπέ μοι*, or *do you wish, tell me*.

3. In *prohibitions* (with *μή*), the *aoiist* takes the *subjunctive*; as, *μή φοβηθῇς*, *fear not*.

4. The imperative after *οἶσθ' ὅτι*, *ὅ*, *ὥς*, seems used *elliptically*, by transposition of the imperative; as, *οἶσθ' ὥς ποιεῖσιν*; *knowest thou how to do?* do, knowest thou how? *οἶσθ' οὖν ὃ δρᾶσιν*, *knowest thou, then, what to do?*

5. For the imperative we may have the *future indicative*; as, *οὐ φονεύσεις*, *thou shalt not murder*; and idiomatically, in constructions like *οὐχ οὐν μ' ἐάσεις*, *wilt thou not then leave me alone* = *leave me alone*; *οὐ σιωπήσεις*, *wilt thou not be silent?* = *be silent*. So also the *aoiist*; thus, *τί οὐκ ἀπεκρίνατό τις*, *why did not some one answer?* = *let some one answer*.

## THE INFINITIVE MOOD.

**1086.**—The *infinitive mood* expresses the meaning of the verb in a *general and unlimited manner*, without the distinctions of number or person (410). In construction, it may be considered under the four fol-

lowing divisions: viz., as a *verbal noun*; without a *subject*, as the subject of a verb, or the object of a verb or adjective; with a *subject*; absolutely after certain particles.

## THE INFINITIVE AS A VERBAL NOUN.

**1087.**—The *infinitive*, with the *neuter article* prefixed, 921, is used as a *verbal noun* in all the cases except the vocative; and, as such, is subject to the same rules of construction as the noun, being, in the nominative, the subject of a verb, and governed, in the oblique cases, by verbs or prepositions.

**Obs. 1.** When thus used (with or without a clause) as the *subject* or *object* of a verb, it may *omit* the *article*; as, *πᾶσιν ἡμῖν καταναεῖν ὀφείλεται*, *dying is due to all of us*; but with a *preposition*, the article is, in correct writing, *invariably* used; as, *διὰ τοῦ λέγειν*, *by means of speaking*; *πρὸς τὸ ἀποθανεῖν*, *in order to die*, or, *in reference to dying*.

**Obs. 2.** Not only the *simple infinitive*, but the infinitive with its entire clause, may be regarded as a substantive, and have nearly every variety of construction as a substantive; as, *Nom.*, *τὸ τοῦς ἀνθρώπους ἀμαρτάνειν οὐδὲν θαυμαστόν (ἐστὶ)*, *that men should err is nothing wonderful*; *Gen.*, *ὅπερ τοῦ μηδένα ἀποθνήσκειν*, *in order that no one might perish*; *Dat.*, *ἵνα ἀπιστῶσι τῷ ἐμε τετιμῆσθαι ὑπὸ δαιμόνων*, *that they may disbelieve my having been honored by the gods*; *Acc.*, *ἔκρινα τὸ μὴ πάλιν ἐλθεῖν*, *I determined not to come again*.

That is to say, the infinitive, while used as a *noun* with a *preposition*, may, at the same time, have a *subject* before it in the accusative, and *govern* the case which it naturally governs, thus having at once the twofold



construction of a *verb* and a *noun*; as, διὰ τὸ ἐμὲ εἰρηξέναι ταῦτα, *on account of my having said these things.*

*Obs. 3.* With the *article* alone, the *infinitive* is generally equivalent to the Latin *gerund*; as, ἐνεκα τοῦ λέγειν, *causa dicendi*; ἐν τῷ λέγειν, *dicendo*; πρὸς τὸ λέγειν, *ad dicendum.*

*Obs. 4.* Without the *article*, it may be used like the Latin *supine*; as, ἦλθε ζητῆσαι, *venit quæsitum*; ἡδὺ ἀκούειν, *suave auditu*; αἰσχιστος ὀφθῆναι, *turpissimus visu.*

## THE INFINITIVE WITHOUT A SUBJECT.

**1088.—RULE LV.** One verb, *used as the subject of another*, is put in the *infinitive*; as,  
φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, *to flee is safer for them.*

**1089.—RULE LVI.** One verb *governs another as its object*, in the *infinitive*; as,  
ἤρξατο λέγειν, *he began to say.*

*Rem.*—Both these rules apply to the infinitive with a subject, 1091–1096.

**1090.—RULE LVII.** The *infinitive mood* is governed by adjectives denoting *fitness, ability, capacity*, and the contrary; as,

δεινὸς λέγειν, *powerful in speaking (to speak).*  
ἄξιος θαυμάσαι, *worthy to be admired.*

*Note.*—It is also used after substantives; as, ἐξουσίαν γενέσθαι, *power to become.*

*Obs. 1.* The *infinitive* under these rules stands *closely connected* with its governing verb or adjective as its *complement*. The verbs that govern the infinitive

directly in this way are such as denote *desire, ability, intention, endeavor*, and the like ; as, ἐθέλει γράφειν, *he wishes to write* ; δέομαι σου ἐλθεῖν, *I beg of you to come*.

*Obs. 2.* The infinitive following verbs sometimes expresses *design* or *consequence*. This usage, not unfrequent in Attic writers—as, κατέλιπε στρατιώτας φυλάττειν τὸ στρατόπεδον, *he left soldiers to guard the camp* (where, perhaps, ὥστε, marking *result* rather than *purpose*, might be used)—became more frequent in later and less elegant Greek, to mark *pure purpose* ; as, ἤλθομεν προσκυνῆσαι, *we came to worship* = πρὸς τὸ προσκυνῆσαι.

*Obs. 3.* After a *verb* or *adjective*, the infinitive with ὥστε marks *result* ; as, φιλοτιμώτατος ἦν ὥστε πάντα ὑπομεῖναι, *he was very ambitious, so as to endure all things, &c.* This construction takes place especially after such words as τοσοῦτος, τοιούτος, οὕτως, and the like.

*Obs. 4.* The infinitive is sometimes constructed quite loosely with a verb or adjective, to express the *completion* of their idea ; as,

ὥς ἰδεῖν ἐφαίνετο, *as he appeared to the sight* (lit., *as he appeared to see* = *when one looked at him*).

φείειν ἀνέμοισιν ὅμοιοι, *like the winds* IN RUNNING.

οὐδὲ προφαίνεται' ἰδέσθαι, *nor did he appear TO THE SIGHT.*

ὅς εἰλάσαι, ἐκείνός ἐστιν, *so far as one might conjecture, it is he* (lit., *as to conjecture, it is he*).

*Obs. 5.* The infinitive *active* is used often in Greek in the sense of the *latter supine*, or infinitive passive in Latin ; as,

ἀνὴρ ῥάων φυλάσσειν, *a man more easy to be guarded* (lit., *more easy for one to guard*).

ῥάδια ποιεῖν, *things easy to be done*.

## THE INFINITIVE WITH A SUBJECT.

**1091.**—A *subordinate* or *dependent clause*, containing a verb and its subject, is connected with the *leading* or *primary* clause in two ways. **FIRST**, by a *conjunctive* particle, ὥς, ὅτι, &c., with the *nomina-tive* and the *finite verb*; as, λέγουσιν ὅτι ὁ ἑταῖρος τέθ-νηκε. **SECOND**, *without* a conjunction, by the *accusa-tive* (usually) and *infinitive*; as, λέγουσι τὸν ἑταῖρον τεθνηχέναι.

**1092.**—Sometimes both modes of expression are uni-ted in the same sentence; as, ἔστι λόγος ὡς Ξέρξης ἐχο-μίζετο ἐς τὴν Ἀσίην· πλώοντα δέ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν. Sometimes a sentence begins with the one form and ends with the other; as, λέγουσι δ' ἡμᾶς, ἀκίνδονον βίον ζῶμεν, *and they say that we live a life free from dan-ger*; as if it had been intended to say, λέγουσι δ' ἡμᾶς ἀκί-νδονον βίον ζῆν.

The construction of the subordinate clause connected by the *first* method mentioned above, is subject to the rules (956, 963); connected by the *second*, it comes un-der the rules that follow.

**1093.**—RULE LVIII. The *infinitive mood*, in a *dependent clause*, has its *subject* in the *accusative*; as,

τοὺς θεοὺς πάντα εἶδέναι ἔλεγεν, *he used to say that the gods know all things.*

*Exc.*—When the *subject* of the *infinitive* is the *same* with that of the *preceding verb*, the *pro-noun* expressing it is *omitted*, and the adjuncts of the

infinitive are *attracted* into the case of the *expressed subject*; as,

ἔφη εἶναι στρατηγός,      *he said that he was a general.*

**1094.**—In this construction, the *subject* of the *infinitive* is regularly *omitted*, but it may take various *adjuncts*, which are, of course, put in the *case* of the *subject*; as, ἔφη αὐτὸς εἶναι στρατηγός, *he said that he was HIMSELF general*. If to this clause be added a *subject* referring to another person, that of course will be in the *accusative* by the general rule; as, ἔφη αὐτὸς εἶναι στρατηγός, οὐχ ἑαίνους, *he said that he was himself general, not they*.

If the *subject* is expressed in the *nominative*, it must be united with the *principal verb*, not with the *infinitive*; as, εὔχομαι αὐτὸς ἐγὼ εἶναι is not, *I pray that I myself may be*, but, *I myself pray that I may be*.

This construction has been imitated in Latin; thus, *Sensit medios DELAPSUS in hostes*.—VIRG. *UXOR invicti Jovis esse nescis*.—HOR.

**Obs. 1.** The *attraction* involved in this rule holds not only of the *nominative*, but also applies to other cases, like the following; δέομαι σου εἶναι χρηστοῦ, *I beg of thee to be kind*; ἐπιτάττει τῷ παιδί ὑπηκόω εἶναι, *he enjoins on the boy to be obedient*.

**Obs. 2.** Sometimes, however, this construction is *disregarded*, and the adjective or noun following is put in the *accusative*, as if with the *expressed subject* of the infinitive; as, δέομαι ὑμῶν φηφίσασθαι, ἐνθυμούμενους, *I beg of you to vote, bearing in mind, &c.*

**1095.**—This construction is of course *elliptical*; but the ellipsis is perfectly natural, and turns upon that principle, so prevalent in the Greek language, of making *unity of expression* answer to *unity of thought*, as in the

attraction of the relative to the antecedent, or of the antecedent to the relative; as, τῶν ἀνδρῶν ὧν ὁρᾷς, or ὧν ἀνδρῶν ὁρᾷς, *of what men you see*. So in λέγω εἶναι, the subject being once mentioned, they will not *impair the unity of the sentence* by repeating it.

*Rem.*—Constructions of the kind, δέομαι ὑμῶν—ἐνθουσιάζουσιν, in which the end of a sentence does not grammatically correspond to the beginning, are called *anacolutha*. For slighter cases of *anacolutha*, see 1082, 2, *Rem.* 1. *Anacolutha* occur when the speaker commences a period in the manner required by the preceding discourse, but afterwards, especially after a parenthetic clause, passes over into another construction. Its *causes* are various, as, conciseness, perspicuity, smoothness, emphasis, or conversational ease.

*Obs.* 3. With the *passive voice*, the subject of the infinitive is changed into the subject of the preceding verb, or it remains unchanged in the accusative, the *passive verb* being used *impersonally*; as,

λέγεται Κύρος, } γενέσθαι Καμβύσου.  
λέγεται Κύρον, }

Cyrus is said to have been } *the offspring of Cambyses.*  
It is said that Cyrus was }

With the *passive voice*, the *accusative subject* of the finite *active* verb becomes the *nominative* subject.

*Obs.* 4. The same is true of the *verb* δοκεῖ; thus, δοκεῖ μοι ἐκείνον εἶναι, *it seems to me that he is*, or; which is much more common, δοκεῖ ἐκείνος εἶναι, *he seems to be*; ταῦτά μοι δοκεῖ ἂν καλῶς εἶναι, *it seems to me that this would be well* (so required by English idiom; lit., “this seems to me to *would be well*,” the ἂν belonging to εἶναι, and not to δοκεῖ). The following unites *both* constructions; καὶ μὴν ἡγγελάται γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι, *and indeed it has been announced THAT THE BATTLE has been obstinate, and THAT MANY are dead*. In like manner, the adjectives δίκαιος, δῆλος, φανε-

πος, &c., with the verb εἰμί, are used habitually and elegantly in the *personal* construction instead of the *impersonal*; as, δίκαιός εἰμι ποιεῖν, *it is right for me to do* (lit., *I am right to do*), instead of δίκαιόν ἐστί μοι ποιεῖν, &c.

Obs. 5. We have stated (1094) that the *adjuncts* of the infinitive, which has the same subject with the finite verb, will take the case of the subject; as, ἔφη αὐτὸς ποιεῖν, *he said that he was himself doing*: this, of course, will hold of the *noun after a copulative verb* so situated; as, Nom., ἔφη εἶναι στρατηγός, *he said that he was a general*; Gen., ἐγνωκότων ἤδη μηκέτι χρεισσόνων εἶναι, *having learned already that THEY are no longer SUPERIOR*; Dat., ἐφ' ἡμῖν ἐστὶ τὸ ἐπεικέσθαι εἶναι, *it depends upon OURSELVES TO BE REASONABLE*.

Obs. 6. Whatever *case* is required *before the infinitive* by the preceding rules, it continues the same though preceded by ὥς or ὥστε, or a *preposition*, because the preposition affects not the subject of the infinitive, but belongs to the infinitive itself, or to the whole clause; thus, μὴ δεις τηλικούτος ἔστω παρ' ὁμῖν ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην, *let NO ONE be so great among you, that, VIOLATING the laws, HE can go unpunished*; ἡμάρτανον διὰ τὸ μὴ σοφοὶ εἶναι, *they erred BECAUSE THEY WERE NOT WISE* (lit., *on account of not being wise*).

## THE INFINITIVE ABSOLUTE.

1096.—RULE LIX. The infinitive is often used after the particles ἢ (*than*), ὥς, ὥστε, πρὶν; as,

μεῖζον ἢ φέρειν, *greater than to bear, too great to bear*; so with ὥστε following, μεῖζον ἢ ὥστε φέρειν.

πρὶν ταῦτα εἰδέναι, *before knowing these things*.

ὥστε, marking *result* (and ὥς); as, ὥστε ταῦτα γενέσθαι, so

that these things took place (so as these things to have taken place).

πρὶν ἀποθανεῖν τὸ παιδίον, *before the child died.*

ὡς μικρὸν μεγάλῳ εἰκάσαι, *to compare small with great.*

**Obs. 1.** Ὡς, with the *infinitive*, is frequently used in a sort of loose construction somewhat like our *as far as*; thus, ὡς ἐμὲ εἰς μεμνήσθαι, *as far as I recollect distinctly*; ὡς γε μοι δοκεῖν, *as at least it seems to me*; ὡς ἔπος εἰπεῖν, *so to speak, as one might say*; ὡς εἰκάσαι, *as one might conjecture*. But ὡς is frequently omitted; hence such expressions as, οὐ πολλῶ λόγῳ εἰπεῖν, *in few words*; μικροῦ δεῖν, *to want little, almost*; πολλοῦ δεῖν, *to want much, not nearly*.

**Obs. 2.** The *infinitive* is often used for the *imperative*, with an *ellipsis* perhaps of some verb; as, χαίρειν μετὰ χαίρόντων, κλαίειν μετὰ κλαίωντων, *REJOICE with them that rejoice, and WEEP with them that weep*. Sometimes, also, for the *optative*, δός, θέλω, or εὐχομαι, being understood; as, ὦ Ζεῦ ἐχγενέσθαι μοι Ἀθηναίους τίσασθαι, *O Jupiter, MAY IT BE GRANTED to me to punish the Athenians: more commonly expressed*; as, ὦ Ζεῦ, δός με τίσασθαι μῆρον πατρός.

**Obs. 3.** The infinitive εἶναι is sometimes *absolute* and *redundant*, both with and without the *article*; viz.,

1st. After *adjectives, adverbs, and prepositions*; thus, ἐκὼν εἶναι for ἐκὼν, *willing*; as, ἐκὼν ἂν εἶναι τοῦτο ποιήσαιμι, *I would willingly do this*. So the phrases, τὸ σύμπαν εἶναι, *generally*; σέ γ' εἶναι, *with respect to you at least*; τὸ μὲν τήμερον εἶναι, *to-day indeed*; κατὰ τοῦτο εἶναι, *with respect to this*; τὸ νῦν εἶναι, *now*; τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them*.

2d. Somewhat similarly after verbs of *choosing, calling, making, &c.*; as, σοφιστὴν ὀνομάζουσί γε τὸν ἄνδρα εἶναι, *they call the man a philosopher*; οἱ δὲ σύμμαχόν μιν εἵλοντο εἶναι, *but they chose him to be an ally*.

## THE PARTICIPLE (434).

**1097.—RULE LX.** *Participles*, like adjectives, agree with their substantives in *gender*, *number*, and *case* (858, note).

**1098.—RULE LXI.** Participles govern the case of their *own verbs*; as,

οἱ πολέμιοι τὸ λογίον εἰδότες, *the enemy knowing the oracle.*

τούτων ἐμοῦ δεομένου, *I being in want of these things.*

**1099.—**The Greek language, having a *participle* in *every principal tense* of every voice, uses it much more extensively than the Latin. It is employed principally as follows:

**1100.—**A participle is used as the *complement of a verb*, as follows:

1st. Simply to *connect* an accompanying with the *main action* in the same subject. Thus used, the participle and verb may be rendered as *two verbs* with a conjunction; as, παρελθὼν τις δεῖξάτω, *let some one come forward and show.*

2d. To combine the *accompanying* with the *main action* as the *cause*, *manner*, or *means* of accomplishing it; in which use it is equivalent to the ablative gerund in Latin, as in the following examples:

**CAUSE**; as, τί ποιήσας κατεγνώθη θάνατον; *FOR HAVING DONE what (quid faciendo) was he condemned to die?*

**MEANS**; as, εὐεργετῶν αὐτοῦς ἐκτησάμην, *I gained them BY KINDNESS (bene faciendo)*; ληϊζόμενοι ζῶσιν, *they live BY PLUNDER (populando).*

**MANNER**; as, φεύγων ἐφεύγει, *he escapes BY FLIGHT (fugiendo)*; τολμήσας εἰσῆλθε, *he went in BOLDLY (audendo).* This construction is found also in Latin writers;



thus, *Hoc faciens vivam melius*, HOR. *by doing this I shall live better*; as if, *hoc faciendo*, &c.

*Note*.—The participle thus used agrees with the agent in *any case*, e. g., in the *dative*; as, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνεν, *which the gods put it in the power of MEN to find out by STUDY*: the *accusative*; as, ἃ ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, *which it is in our power to know by counting, or measuring, or weighing*.

3d. It may *limit a general expression*, by intimating the action *in respect of which* the assertion is made; as, ἀδικεῖτε πολέμου ἄρχοντες, *ye do wrong IN BEGINNING a war*.

4th. Let the pupil observe that the above varieties of rendering are matters of *English idiom*, not affecting the construction of the Greek participle; as, *Let some one coming forward, show. What doing, or (after) doing what was he condemned to death? Doing them kindness I gained them. (While) fleeing he escapes*. Observe also, carefully, the different *tenses* of the participle; παρελθὼν, *on coming forward, simply, coming forward as a fact*; παρερχόμενος, *while coming forward* = being in the act of coming forward; παρεληλυθώς, *having come forward*. Thus, τί ποιῶν κατεγνώθη, *would be, while doing what was he condemned* = *what was he doing when he was condemned*? τί ποιήσας κατεγνώθη, *doing, on doing what, &c.* = *what did he do for which he was condemned*?

*Obs.* 1. The participle then is used with verbs that signify *any emotion of the mind*, to show the *cause* of the emotion; as, ἡδομαι μὲν σ' εἰσιδὼν, *I am rejoiced as SEEING YOU*; οὐδέποτε σοι μεταμελήσεις εἰδ' ποιήσαντι, *you will never repent OF HAVING DONE A KINDNESS*.

1101.—The participle, used *predicatively*, connects with the action of the verb some relation of *time, cause, or condition*, expressed in English by such words as *when, while, after that, —because, since, as*;

—*if, although, &c.*;—the relation intended, and of course the proper rendering of the participle, being ascertained from the nature of the sentence, or from the connection; thus, ἐπεσκεπτόμην τὸν ἑταῖρον νοσοῦντα, *I used to visit my comrade WHEN, OR BECAUSE, he was sick*; δένδρα μὲν τμηθέντα ταχέως φύεται, *trees, THOUGH LOPPED (WHICH HAVE BEEN LOPPED,—AFTER THEY HAVE BEEN LOPPED,—WHEN LOPPED), quickly grow again.*

Δένδρα τμηθέντα may be either *trees WHICH HAVE BEEN lopped* (attributive participle), or *trees WHEN OR THOUGH lopped* (predicative participle); τὰ δένδρα τὰ τμηθέντα is *attributive* (the trees which have been lopped); τὰ δένδρα τμηθέντα is *predicative* (the trees when or though lopped).

*Obs. 2.* The participle with the *article* constitutes an independent subject in Greek, and should be rendered by a *finite verb* with the *relative*; as, ὁ ἐρχόμενος, *he that cometh*; ὁ ταῦτα εἰπών, *the man that said these things*; γινώσκω τὸν γράψαντα τὴν ἐπιστολήν, *I know him who wrote (the man who wrote) the letter*; περὶ τῶν ψευδομένων, *concerning those who utter falsehood.*

*Note.*—The participle so constructed may sometimes be rendered in English by a *noun*; as, ὁ κατηγορῶν, *the accuser*; ὁ δῶκων, *the prosecutor*; ὁ φεύγων, *the defendant* (lit, *he who is accusing, prosecuting, &c.*). The pupil should early learn to render this familiar construction (the participle with the article) *idiomatically*, and by all means avoid the seemingly literal and slavish *he doing this*, or even *the one doing this*, for *he who does this*, *the man who does this* (ὁ ταῦτα ποίῶν), and *the man who did this* (ὁ ταῦτα ποιήσας).

### The Participle for the Infinitive.

**1102.**—The *verb* in Greek often takes its complement with the *participle* instead of the *infinitive*, which then takes its case, gender, and number according to that of the word with which it agrees.

**1103.**—The following classes of verbs take as their *complement* the *participle* instead of the *infinitive*: 1. Verbs of *sense*; as, *to see, hear, &c.* 2. Verbs denoting *to know, perceive, learn, consider, experience*; *to appear, show, remember, forget.* 3. Verbs signifying *to overlook, permit, happen*; *to persevere, bear, endure*; *to be pleased or contented with*; *to begin, continue, cease, and cause to cease.* The *participle* is then constructed like the *adjuncts of the infinitive*, which it represents.

**1104.**—There arise then the following constructions:

1. If the *participle* has *the same subject* as its *principal verb*, it is *attracted* back to the case of the *subject of the verb*; as, NOMINATIVE, οὐ παύσομαι γράφων, *I shall not cease writing*; οἶδα θνητὸς ὢν, *I know that I am a mortal*; ACCUSATIVE, λέγουσιν αὐτὸν μὲμνησθαι ποιήσαντα, *they say that he remembers having done it, or, that he did it.*

2. If the *subject* of the *participle* and that of its *leading verb* are *different*, the *participle* agrees with its *own subject separately expressed*, whether (1) in the ACCUSATIVE—as, σαφῶς κατέμαθον φάρμακα αὐτὸν ὑμῖν ἐχέοντα, *I plainly perceived that he had poured in poison for you*—or (2) in the GENITIVE or DATIVE—as, GENITIVE, ἡσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived they thought that they were exceedingly wise*; DATIVE, οὐδέποτε μετεμέλησέ μοι σιγήσαντι, *I never repented of having been silent.*

3. If the verb is followed by a *reflexive pronoun*, the *participle* may agree either with the *pronoun* or the *nominative to the verb*; as, σύνιδα ἑμαυτῷ ἁμαρτάνων or ἁμαρτάνοντι, *I am conscious that I am doing wrong*; ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν, or κακοῦργον ὄντα, *nobody confesses that he himself is wicked.*

**1105.**—The *participle* is used, also, with *adjec-*

*tives* signifying *clear, manifest*; as, *δῆλος εἰ συκοφαντῶν*, *it is clear that you are a sycophant*. Sometimes *ὅτι* with the indicative is used; as, *ἐνδηλος ὦν ὅτι ἠσπάζετο*, *by its being manifest that he loved* (1095, Obs. 4).

Obs. 3. Instead of the *participle* with these verbs, the *infinitive* may be used, but with a *different idea*; as, 1. *αἰσχύνομαι ποιήσας*, *I am ashamed to have done it*; *αἰσχύνομαι ποιῆσαι*, *I am ashamed to do it*, and therefore will not. 2. *ὁ χειμὼν ἤρξατο γενόμενος* (verb, *the winter commenced taking place*), *the winter was come on*, had actually commenced; *ὁ χειμὼν ἤρχετο γίνεσθαι*, *the winter was beginning to come on*, but had not yet arrived. 3. *ἤκουσα τοῦ Δημοσθενοῦς λέγοντος*, *I heard Demosthenes speak*; *ἤκουσα τὸν Δημοσθένη λέγειν*, *I heard that Demosthenes spoke*. 4. *ἐφαίνετο κλαίων*, *he was evidently weeping*; *ἐφαίνετο κλαίειν*, *he seemed to be weeping*. 5. With the verbs *declare, announce*, the *participle* represents the thing announced as a *fact*, the *infinitive*, as matter of *report*, but not asserted as a fact. With many verbs it is *indifferent* which construction is used; as, *ξύμφορόν ἐστι ταῦτα πραχθῆναι*, or *ταῦτα ξύμφορά ἐστι πραχθέντα*, *it is advantageous that these things were done*.

Obs. 4. The *future participle* is often used with verbs to express *purpose, design*, and may be rendered "*in order to*;" as, *διδάξων ὠρμημαι*, *I have hastened forward in order to teach*.

Obs. 5. In this construction, *ὥς* is often interposed before the participle; as, *παρασκευάζοντο ὥς πολεμήσοντες*, *they were preparing to make war*.

1106.—Sometimes the *present participle* is used in this way; as, *πέμπει με φέροντα*, *he sends me to carry* (lit., *he sends me carrying*). The *future participle* after *ἔρχομαι* is only a circumlocution for the future tense; as, *ἔρχομαι φράσω*, for *φράσω*, *I will speak*; *ἔρχομαι ἀποθνῄσκων*, *I am about to die*.

**1107.**—Joined with *λανθάνω*, *φθάνω*, *τυγχάνω*, *διατελέω*, &c., the participle is used to express the *main action* or *state*, and is commonly rendered by a *finite* tense, while the *verb*, expressing a subordinate circumstance, is often rendered as an *adverb*; thus, *ἔλαθεν ὑπερφυγών*, *he escaped unperceived*; *τὸν φονέα λανθάνει βόσκων*, *he unconsciously feeds the murderer (he escapes notice feeding, &c.)*; *ἔφθην ἀφελών*, *I took it away just before*; *ἔτυχεν ἀπιών*, *he went away accidentally*; *ἔτυχον παρόντες*, *they were accidentally present, or, chanced to be present*; *διατελεῖ παρών*, *he is continually present*.

*Note.*—The participle *ὢν* is sometimes omitted; as, *τυγχάνει καλή* (sc., *οὖσα*), *she happens to be beautiful*. With a negative, *φθάνω* may be rendered *scarcely*, *no sooner*; as, *οὐκ ἔφθησαν πυνθόμενοι*, *they no sooner learned*. Sometimes it is followed by the infinitive instead of the participle; as, *πονηρὸς ἂν φθάσειε τελευτῆσαι πρὶν, κ. τ. λ.*, *a wicked man would sooner die than, &c.*

*Obs. 6.* In the same sense, these verbs stand sometimes in the *participle* with other finite verbs; as, *ἀπὸ τείχεος ἄλτο λαθών*, *he sprang unobserved from the wall* (lit., *he leaped, escaping notice*); *ἦν περ τυγχάνων ὑπεσχόμεν*, *precisely which I happened to promise*.

**1108.**—A *participle* with the *verbs* *εἰμί*, *γίγνομαι*, *ὑπάρχω*, *ἔχω*, and *ἵκω*, is often used *periphrastically* for its verb, and these verbs take the place of *auxiliaries*; thus, *προβεβηκότες ἦσαν* for *προεβέβηκισαν*, *they had gone forward*; *γήμεας ἔχετε* for *ἐγήμεας*, *you have married*; *θαυμάσας ἔχω* for *τεθαύμαχα*, *I have admired*; *κηρύξας ἔχω*, *I have proclaimed*. Very frequent (especially in the Gospel of Luke and the Acts) is the imperfect of *εἰμί* with the participle; as, *διδάσκων ἦν*, *he was teaching*.

*Obs. 7.* Instead of a simple verb signifying “to go away,” the verb *οἴχουμαι* is frequently joined with a participle; the *former* expressing the idea of *departure*, the latter that of *manner*, and *both* may generally be ren-

dered by a *simple verb*; thus, ᾤχετ' ἀποπτάμενος, *he departed flying*, i. e., *he flew away*; ᾤχετο φεύγων, *he departed fleeing, he escaped*; ᾤχοντο ἀποθέοντες, *they ran away*; οἵχεται θανών, *he is dead*. Homer uses βαίνω in the same manner.

**1109.**—In *definitions of time*, the participle often takes the *adverbs* αὐτίκα, εὐθύς, μεταξὺ, ἅμα; as, εὐθὺς γενόμενος, *as soon as he was born*; εὐθὺς ἀποβεβηχώς, *immediately on having landed*; μεταξὺ δρύσσεων, *during the digging*; μεταξὺ δειπνούντες, *in the midst of supper*; ἅμα πορευόμενοι, *at the same time that they were proceeding* = *while they were on the march*.

**1110.**—Certain participles take with other verbs a sort of *adverbial* use, or at least may often be best rendered adverbially in English; as, ἀρχόμενος εἶπον, *I said in the beginning (when commencing)*; τελευτῶν, *at last, finally*; διαλειπὼν χρόνον, *after some time (leaving a time between* = *after an interval of time)*. Φέρων and ἄγων, with verbs which signify *to give, place*, have a poetic usage for purposes of *graphic fulness*; as, φέρων δῶκε, *he gave*;—with verbs of motion, φέρων expresses *zeal, quickness*, &c.; with their cases, ἔχων, φέρων, λαβών, are sometimes nearly equal to our *with*; as, ἦλθεν ἔχων υἱόν, *he came with (having) his son*.

For the *dative* of the *participle* with a personal pronoun after the verb ἐστί, see 1017, *Obs.* 4.

**1111.**—Ως with the participle expresses the *idea* of the participle as *subjective*, i. e., as belonging to the persons spoken of; as, λέγει ὡς εἰδώς, *he speaks as knowing* = *thinking that he knows*. So commonly ὡς with the genitive absolute, λέγει ὡς τούτων οὕτως ἐχόντων, *he speaks on the ground that, as supposing that, or, as alleging that, this is so* (λέγει, τούτων οὕτως ἐχόντων, *he speaks, these things being so, and because, or although they are so*); ἅτε, *as*, expresses a causal meaning *objectively* = *because that*.

## THE CASE ABSOLUTE.

1112.—RULE LXII. A *substantive* with a — *participle* whose case *depends on no other word*, is put in the *genitive absolute*; as,

Θεοῦ δίδόντος, οὐδὲν ἰσχύει φθόνος, WHEN GOD GIVES, envy avails nothing.

*Rem.*—The genitive is said to be *absolute*, in this construction, because it stands *independently* in the sentence with which it is connected, and might be separated from it without affecting its construction. Of course it is in the *genitive*, because its use falls under some of the *special categories* of the general signification of the genitive, as *time*, &c.; as,

Κύρου βασιλείοντος, in the reign of Cyrus.

Θεάγης σώζεται Θεῶν θελόντων, Theagres is safe from THE GODS WILLING IT.

*Obs. 1.* The participles of εἰμί, γίνομαι, and some others, are sometimes omitted; as, ἐμοῦ μόνης, sc. οὐσης, *I being alone*.

*Obs. 2.* The *infinitive mood* or *part of a sentence*, as if it were a noun, is used *absolutely* with the participle; as, πῶρ πνεῖν τοὺς ταύρους μυθολογηθέντος, *that bulls breathe fire, being related as a story*.

*Obs. 3.* The *NOMINATIVE* and *ACCUSATIVE* are sometimes used *absolutely*. These instances arise from *ellipsis*, or are cases of *anacolouthon*. The *accusative*, however, is so frequently found in the absolute use, that it may be regarded as *normal*; as, ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γίνεται τὸ πῶρ, *when they have opened the pores of the body, there again becomes fire*; ταῦτα γεγόμενα, *these things being done*.

*Obs. 4.* The participles of *impersonal verbs*, and other verbs used impersonally, are put *absolutely* in the *accusative neuter*; as, ἐξόν, *it being permitted*; δέον,

*it being necessary*; δοxuῶν, *since it seems proper*; thus, διὰ τί μένεις, ἐξῶν ἀπιέναι, *why dost thou remain, IT BEING IN THY POWER to depart?*

*Obs. 5.* This *participial construction* is often preceded by the *particles* ὥς, ὥστε, ἄτε, οἶα, ὅγ, οἶον, when a *reason* of something done by another is expressed; ὥς expresses the reason *subjectively*, as held or *alleged* by the *doer*; as, εἰσώπα ὥς πάντων εἰδύτων, *he was silent ON THE GROUND that all knew*—this was the reason existing in his mind, or alleged by him, for being not silent; not the reason as given by the speaker: ἄτε (οἶον, οἶα) gives the cause *objectively* (see

## CONSTRUCTION OF CONJUNCTIONS.

**1113.**—*Conjunctions* serve to *connect* words or sentences together; this connection is of two kinds:

**1114.**—(1.) Of the parts of a sentence which are *in themselves complete* and *independent*, connected by conjunctions simply *connective* or *disjunctive*, as καί, δέ, ἀλλά, &c. (2.) Those which are *dependent*, connected by εἰ, &c. For the *former*, we may give this rule:

**1115.**—**RULE LXIII.** CONJUNCTIONS unite *sentences*, and *like parts* of a sentence; as,

ἦλθον καὶ εἶδον, *they came and saw.*

τίμα τὸν πατέρα καὶ τὴν μητέρα, *honor thy father and thy mother.*

*Obs. 1.* Although the *moods*, *tenses*, and *cases* united by conjunctions are by no means necessarily *the same*, yet the variation is confined within certain limits. There must be a certain *correspondence* in the *parts* brought together by a conjunction.



**1116.**—For the construction of the *conjunctive* and *adverbial particles* ἀλλά, μέν, γάρ, &c., see 789, ff. That of the conjunctions εἰ, ἐάν (ἤν, ἄν), and of the modal adverb ἄν, has been illustrated, 1070 and 1085, *Obs.* 7. We briefly recapitulate.

**1117.**—The leading classes of **CONDITIONAL PROPOSITIONS** are *four*: *two* implying **CERTAINTY**, *two* implying **DOUBT** or **uncertainty**. The *two former* take the *indicative*, the *two latter* the *subjunctive* and *optative*. They are thus distinguished:

**1118.**—**CONDITIONAL PROPOSITIONS.**

1. Implying **ACTUALITY** (affirming that it *is*). *Any* required **INDICATIVE TENSE**, with εἰ in the *protasis*. *Any* required **INDICATIVE Tense** or **IMPERATIVE** in the *apodosis*.

2. Implying *denial* (affirming that it *is not*). A **PAST INDICATIVE TENSE**, with εἰ in the *protasis*. A **PAST INDICATIVE TENSE**, with ἄν (mod. adv.) in the *apodosis*.

*Rem.*—If the reference is to **PRESENT** or **CONTINUED PAST** time, the *imperfect* tense; if to **ABSOLUTE** past time, the *aorist* (rarely the *pluperfect*).

3. Implying **DOUBT to be resolved**. The **SUBJUNCTIVE** with ἐάν (ἤν, ἄν) in the *protasis*. The **INDICATIVE PRESENT**, or **FUTURE**, or **IMPERATIVE** in the *apodosis*.

4. Implying **PURE UNCERTAINTY**. The **OPTATIVE** with εἰ in the *protasis*. The **OPTATIVE** with ἄν in the *apodosis*. For *illustration*, see as above at 1070, 1085, and also at 1147.

**1119.**—Most familiar uses of some of the particles:—

Ἀλλά, *but, however*.

\* Ἀρα, *so then*, sometimes *forsooth* (scilicet), in *irony*.

Καί, *and, also*; τε—καί, *both—and*.

Γάρ, *for*, often used *elliptically*, when it may best be rendered by English *well* or *why*. (because our language

often uses these particles for the same kind of ellipsis as the Greeks indicate by *γάρ*).

*Αί*, and, but (continuative, and slightly disjunctive).

*Δή*, now, you see, indeed, particle mainly of spirit; vivacity, and emphasis. *τότε δή*, then you see; *πῶ δή*, where now? where, I pray?

*Γέ*, at least, in particular; restrictive and emphatic by restriction.

*Μέν*, CONCESSIVE, to be sure, it is true, I grant; never emphatic. (Exc.—Standing poetically for *μήν*.)

*Μήν*, moreover, in truth, surely; always emphatic.

*Εἰτα*, *ἔπειτα*, then (indeed), in the next place, afterwards. *Εἰτα* is often a particle of wonder and indignant emotion; as, *ἐμβρόντητε εἰτα νῦν λέγετε*; idiot, THEN, do you NOW tell it to us?

**1120.**—The Greeks do not distinguish *direct* and *indirect questions*, like the Latins, by *different moods* (Lat. Gr., 1182–9). In Greek, the *direct question* is usually made by the *definite interrogative particles*, *πῶς*, *πότερος*, *πότε*, *ποῦ*, *ποῖ*, *πῇ*, *τίς*, &c.; the indirect by *ὅπως*, *ὅπότερος*, *ὅποτε*, *ὅπου*, *ὅποι*, *ὅπῃ*, &c. But here there are many exceptions.

## 1121.—ANALYSIS OF SENTENCES.

A sentence is such an assemblage of words as makes complete sense; as, *ὁ ἀνθρώπος ἐστὶ θνητός*, man is mortal.

All sentences are either *simple* or *compound*.

A *simple* sentence contains only a single affirmation; as, *ὁ βίος ἐστὶ βραχύς*, life is short.

A *compound* sentence consists of two or more simple sentences connected together; as, *θεός ἐστιν ὃς πάντα κυβερνᾷ*.

## 1122.—Simple Sentences.

A simple sentence or proposition consists of two parts—the *subject* and the *predicate*.

The *subject* is that of which something is affirmed.

The *predicate* is that which is affirmed of the subject.

The subject is commonly a noun or pronoun, but may be any thing, however expressed, about which we can speak or think.

The predicate properly consists of two parts—the *attribute* affirmed of the subject, and the *copula*, by which the affirmation is made; thus, in the sentence, ὁ Θεός ἐστὶν ἀγαθός, the subject is Θεός; the predicate is ἐστὶν ἀγαθός, of which ἀγαθός is the *attribute*, and ἐστὶν the *copula*. In most cases, the attribute and copula are expressed by one word; as, ἵππος τρέχει, a horse runs. 836.

The name of a person or thing addressed forms no part of a sentence.

The predicate may be a noun, a pronoun, an adjective, a preposition with its case, an adverb, a participle, an infinitive mood, or clause of a sentence, as an attribute, connected with, and affirmed of, the subject by a copulative verb (963, *Rem.*); or, it may be a verb which includes in itself both attribute and copula, and is therefore called an *attributive verb*.

### 1123.—The Subject.

The subject of a proposition is either *grammatical* or *logical*.

I. The *grammatical* subject is the person or thing spoken of, *unlimited* by other words.

The *logical* subject is the person or thing spoken of, together with all the words or phrases by which it is limited or defined; thus, in the sentence, ὁ μέλας οἶνός ἐστι θρεπτικώτατος, the grammatical subject is οἶνός; the logical, ὁ μέλας οἶνος. Again:—

II. The subject of a proposition may be either *simple* or *compound*.

A *simple* subject consists of one subject of thought, either unlimited, as the grammatical, or limited, as the logical subject.

A *compound* subject consists of two or more simple subjects, to which belongs but one predicate; as, Σωκράτης καὶ Σόλων σοφοὶ ἦσαν.

### 1124.—Modifications of the Subject.

A *grammatical* subject may be modified, limited, or described in various ways; viz., 1. By a noun in apposition. 2. By a noun in the genitive or dative. 3. By an adjunct, i. e., a preposition and its case. 4. By an adjective word, i. e., an article, adjective, adjective pronoun, or participle. 5. By a relative and its clause.

Each grammatical subject may have several modifications; and if it has none, the grammatical and logical subject are the same.

**1125.—Modification of Modifying Words.**

Modifying or limiting words may themselves be modified.

1. A noun modifying another may itself be modified in all the ways in which a noun, as a grammatical subject, is modified.

2. An adjective qualifying a noun may itself be modified—1. By an adjunct. 2. By a noun. 3. By an infinitive mood or clause of a sentence. 4. By an adverb.

3. An adverb may be modified—1. By another adverb. 2. By a substantive in an oblique case.

**1126.—The Predicate.**

I. The *predicate*, like the subject, is either grammatical or logical.

The *grammatical* predicate consists of the attribute and copula, not modified by other words.

The *logical* predicate is the grammatical, with all the words or phrases that modify it; thus, *ἡ μέθη μικρὰ πάντα ἐστίν*: the grammatical predicate is *πάντα ἐστίν*; the logical, *μικρὰ πάντα ἐστίν*.

When the grammatical predicate has no modifying terms, the logical and grammatical are the same.

II. The predicate, like the subject, is either simple or compound.

A *simple* predicate affirms but one thing of its subject; as, *ὁ βίος βραχύς ἐστιν*; *ἐπέπνεον οἱ ἀνεμοί*.

A *compound* predicate consists of two or more simple predicates affirmed of one subject; as, *Κάδμος ἀπέκτανε τὸν δράκοντα, καὶ ἐσπευε τοὺς δόδντας αὐτοῦ*.

**1127.—Modifications of the Predicate.**

The grammatical predicate may be modified or limited in different ways.

I. When the attribute in the predicate is a noun, it is modified—1. By a noun or pronoun limiting or describing the attribute. 2. By an adjective or participle limiting the attribute.

II. When the grammatical predicate is an attributive verb, it is modified—1. By a noun or pronoun as its object. 2. By an adverb. 3. By an adjunct. 4. By an infinitive. 5. By a dependent clause.

**1128.—Nouns, pronouns, adjectives, and other words modifying**

the predicate, may themselves be modified, as similar words are when modifying the subject.

Infinitives and participles modifying the predicate, may themselves be modified in all respects, as the attributive verb is modified.

### Compound Sentences.

**1129.**—A *compound* sentence consists of two or more simple sentences or propositions connected together. The propositions which make up a compound sentence are called *members*, or *clauses*.

**1130.**—The propositions or clauses of a compound sentence are either independent or dependent; in other words, *co-ordinate* or *subordinate*.

An *independent* clause is one that makes complete sense by itself.

A *dependent* clause is one that makes complete sense only in connection with another clause.

The clause on which another depends is called the *leading* clause; its subject is the *leading* subject; and its predicate, the *leading* predicate.

**1131.**—Clauses of the same kind, whether *independent* or *dependent*, are connected by such conjunctions as *καί, τε, ή, ήτοι, &c.*

**1132.**—Dependent clauses having finite verbs are connected with their leading clauses in three different ways; as, 1. By a relative. 2. By a conjunction. 3. By an adverb.

**1133.**—A subordinate clause, consisting of an infinitive with its subject, is joined to a leading clause without a connecting word.

### Abridged Propositions.

**1134.**—A compound sentence is sometimes converted into a simple one, by rejecting the connective, and changing the verb of the dependent clause into a participle. A simple sentence thus formed is called an *abridged proposition*; as, *διελθὼν δὲ Θράκην, ἦκεν εἰς Θήβας*, and *having gone through Thrace, he came to Thebes* = *ἐπειδὴ δὲ διήλθε Θράκην, ἦκεν εἰς Θήβας*.

1135.—EXAMPLES OF ANALYSIS.

- 1.—Ὁ φόβος τοῦ Κυρίου ἐστὶν ἀρχὴ τῆς σοφίας, *the fear of the Lord is the beginning of wisdom.*

This is a simple sentence, of which—

The logical subject is ὁ φόβος τοῦ Κυρίου.

The logical predicate is ἐστὶν ἀρχὴ τῆς σοφίας.

The grammatical subject is φόβος, shown to be definite by the article ὁ, and restricted by τοῦ Κυρίου.

The grammatical predicate is ἐστὶν ἀρχή, of which ἐστὶν is the copula, and ἀρχή the attribute, restricted by τῆς σοφίας.

2. Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας, *Hercules himself cut, from the forest of Nemea, the club which he was accustomed to carry.*

This is a compound sentence, consisting of one leading, and one dependent clause, connected by the relative ὃ.

The leading clause, ὁ Ἡρακλῆς τὸ ρόπαλον αὐτὸς ἔτεμεν ἐκ Νεμέας, is a simple sentence, of which

The logical subject is ὁ Ἡρακλῆς αὐτός.

The logical predicate is ἔτεμεν ἐκ Νεμέας τὸ ρόπαλον.

The grammatical subject is Ἡρακλῆς, shown to be definite by the article ὁ, and rendered emphatic by the intensive pronoun αὐτός.

The grammatical predicate is ἔτεμεν, modified by its object τὸ ρόπαλον, and by the adjunct ἐκ Νεμέας.

The dependent clause is ὃ ἐφόρει, of which—

The logical subject is the pronoun understood, a substitute for Ἡρακλῆς.

The logical predicate is ὃ ἐφόρει.

The grammatical subject is the same as the logical.

The grammatical predicate is ἔτεμεν, modified by its object ὃ, standing instead of ρόπαλον, and, being a relative, it is the object of the verb, and also connects its clause with the leading clause.

## 1136.—SYNTACTICAL PARSING.

These two sentences, thus analyzed, may be parsed syntactically in the following manner:

FIRST EXAMPLE.—'Ο φόβος τοῦ Κυρίου ἐστὶν ἀρχὴ τῆς σοφίας.

'Ο, *the*, the definite article, in the nominative singular, masculine, agreeing with φόβος, and showing it to be definite. Rule, "The article agrees," &c. (905), declined thus, ὁ, ἡ, τό, &c.

φόβος, *fear*, is a noun, masculine, second declension, φόβος, -ον. It is found in the nominative singular, the subject of ἐστὶν. "The subject of a finite verb is put in the nominative," 956, *Rem.*

τοῦ, *of the*, the definite article, genitive singular, masculine, agreeing with Κυρίου, and showing it to be definite. Rule, as before, 905.

Κυρίου, *Lord*, is a noun, masculine, second declension, Κύριος, Κυρίου. It is in the genitive singular, governed by ὁ φόβος, which it limits. Rule V. (982), "One substantive governs another," &c.

ἐστὶν, *is*, is a verb, intransitive, irregular, εἰμί, ἔσμαι, ἦν, root ἐ. It is found in the present indicative, third person singular, and agrees with its subject φόβος. Rule IV. (956), "A verb agrees," &c.

ἀρχή, *the beginning*, is a noun, feminine, first declension, ἀρχή, -ῆς, &c. It is found in the nominative singular, the predicate after ἐστὶν, its copula, and is therefore without the article, 911. Rule VI. (963), "Any verb," &c.

τῆς (not translated), the definite article, in the genitive singular, feminine, agreeing with σοφίας, an abstract noun, 910. Rule, "The article agrees," &c. (905).

σοφίας, *of wisdom*, a noun, feminine, first declension, σοφία, -ας. It is found in the genitive singular, governed by ἀρχή, which it limits. Rule V. (982), "One substantive governs another," &c.

SECOND EXAMPLE.—'Ο Ἡρακλῆς τὸ βόβαλον, δ' ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας,—construed thus: 'Ο Ἡρακλῆς αὐτὸς ἔτεμεν ἐκ Νεμέας τὸ βόβαλον δ' ἐφόρει.

'Ο (not translated), the definite article, in the nominative singular, mas-

culine, agreeing with Ἡρακλῆς, definite, 908. Rule, "The article," &c. (905), declined, ὁ, ἡ, τό, &c., 256.

Ἡρακλῆς, *Hercules*, contracted for Ἡρακλέης (225), a proper noun, masculine, third declension, Ἡρακλῆς, -έος, contr. -ός. It is found in the nominative singular, the subject of ἔτεμεν. "The subject of a finite verb is put in the nominative," 956, *Rem.*

αὐτός, *himself*, a definite adjective pronoun, αὐτός, ἡ, ὁ, 341. It is found in the nominative singular, masculine, and agrees with Ἡρακλῆς, rendering it emphatic. Rule II., "An adjective agrees," &c., 858 and 883.

ἔτεμεν, *cut*, is a verb, transitive, first conjugation, liquid, τέμνω, *to cut*. It is found in the second aorist indicative active, third person singular, and agrees with Ἡρακλῆς. Rule IV., "A verb agrees," &c. An irregular form for ἔταμε. See the word, 686. Give the tenses of the different parts.

ἐκ, *from*, is a preposition atonic (ἐξ before a vowel), *out of, from*, and governs Νεμέας.

Νεμέας, *the forest of Nemea* (without the article, being the first mentioned), a proper noun, feminine, first declension, Νεμέα, ας. It is found in the genitive singular, governed by ἐκ. Rule XLVIII., "Ἀντί, ἀπό, ἐκ, or ἐξ," &c. (1055.)

τό, *the*, the definite article, ὁ, ἡ, τό. It is found in the accusative singular, neuter, agrees with ῥόπαλον, and shows it to be definite. Rule, "The article agrees," &c. (905.)

ῥόπαλον, *club*, is a noun, neuter, third declension, ῥόπαλον, ῥοπάλον. It is found in the accusative singular, the object of, and governed by, ἔτεμεν. Rule XXV., "A transitive verb," &c. (1025). It is limited by the relative clause following it.

ὃ, *which*, the relative pronoun, ὃς, ἡ, ὃ. It is found in the accusative singular, neuter, agreeing with its antecedent ῥόπαλον. Rule III., "The relative agrees," &c. (928). It is governed in the accusative by ἐφόρει. Rule XXV., "A transitive verb," &c. (1025); it connects its clause with ῥόπαλον, and limits it.

ἐφόρει, *was accustomed to carry* (411, *Obs.* 2), is a verb, transitive, first conjugation, pure, φορέω, *to carry*, kindred to φέρω, *to bear*. Root, φορε (467). It is found in the imperfect indicative active, third person singular, contracted for ἐφόρει, and agrees with its nominative αὐτός understood, referring to Ἡρακλῆς. Rule IV., "A verb agrees," &c. (956).



## PRACTICAL EXERCISES.

**1137.**—'Ἐκεῖ δὲ ἡσθίνει Δαρείος καὶ ὑπώπτετε τελευτήν τοῦ βίου, ἐβούλετο τῶ παιδε ἀμφοτέρω παρῆναι, *But when Darius was sick, and was apprehending an end of his life, he wished (was wishing) the two boys to be both present.*

'Ἐκεῖ, *when*, referring to a point or stage in the *course of events*; ὅτε, *at the time when*.

'Ἡσθίνει, ὑπώπτετε, ἐβούλετο, all *imperfect*, not *aorist*, expressing a *continuance* of the act or state, not the *mere fact* absolutely.

Δέ is either *but* or *and*, slightly adversative, but not sufficiently so in general to make the rendering *and* inappropriate.

'Ἡσθίνει *precedes* Δαρείος because it is *emphatic*. Δαρείος has occurred in the preceding sentence; the thought to be *added* is now that which is uppermost in the writer's mind, and the word which expresses it takes the first place after the introductory particles; as if we should render unidiomatically "But when *was sick* Darius," or, after our homely English idiom, "But when *he was sick*, Darius." So also ὑπώπτετε and ἐβούλετο stand first in their respective clauses, because the thought which they express rose sooner and more prominently in the mind of the writer than that of the complementary parts of the clause.

As a general rule, in Greek the *emphatic* words of a clause precede the unemphatic, except when, for special *rhetorical* purposes, the *emphatic* word is thrown over to the *end* of the clause or sentence. Thus, in τῶ παιδε ἀμφοτέρω, not, "both his boys to be present," but, "his boys both to be present," the idea of τῶ παιδε is prior to that of ἀμφοτέρω, which comes in as a sort of afterthought, intensifying the idea already expressed by the dual noun. So in Dem. de Cor., 'Ἐπειτα ἡ Πελοπόννησος ἅπανα διεστρίκει, not, *in the next place, all the Peloponnesus was distracted* (as if it were ἅπανα ἡ Πελ.), but, *The Peloponnesus was all (ἅπανα, the whole of it) distracted*. In both these cases the noun stands first, as expressing the *leading idea*. The modifying epithets, ἀμφοτέρω, ἅπανα, which, *grammatically*, might equally well have preceded, *rhetorically* properly follow, and should follow in the translation.

**1138.**—Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσήσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιούντες εἰδέναι τί σφίσιν ἔσται, ἐὰν κρατήσωσι, *And they, on hearing these things (or, this), were both THEMSELVES much*

more zealous, and carried out the news to the rest. And there kept coming in unto him both the generals, and certain of the rest of the Greeks, requesting to know what (advantage) shall accrue to them if they conquer.

Οἱ δέ, and they. 'Ο δέ, οἱ δέ, at the beginning of a sentence or clause, implies a change of subject, also, with a little emphasis; τὰυτα δὲ ἀκούσαντες would be, and on hearing these things, they, &c., with no emphasis whatever on the they.

ἀκούοντες, while hearing.

ἀκηκόότες, having heard.

ἀκούσαντες, hearing, upon hearing, after hearing, when they heard.

αὐτοὶ τε, both themselves, is contrasted with καὶ τοῖς ἄλλοις.

ἄλλοι, others.

οἱ ἄλλοι, the rest (cæters).

ἀγγέλλειν, announce.

ἀπαγγέλλειν, announces back, bring back word, report.

ἐξαγγέλλειν, carry word out, as from a house or tent.

παραγγέλλειν, issue orders to.

ἐξήγγελλον, imperfect; they went to, were carrying out the news; the act is represented as continuous. So εἰσέφεσαν, imperfect, were, kept entering in for some time.

παρ' αὐτόν (not πρὸς αὐτόν, strictly to him personally, but), to where he was (viz., in his tent). Thus, πορεύομαι πρὸς τὸν πατέρα, I go to my father (ad patrem); πορεύομαι παρὰ τὸν πατέρα, I go to my father's (apud patrem, chez mon père).

ἀζιῶντες, deeming proper, hence, claiming, requesting; present participle, not aorist, ἀζιώσαντες, because, like the verb εἰσέφεσαν, it expresses a continuous series of acts, not a single request.

**1139.**—Οὕτω δὲ ἡσυχαιότερος μὲν ἦν, ἐν δὲ ταῖς συνουσίαις πάνπαν ἐπίχαρις ἦν, Thus, you see (δὴ), he was more quiet, to be sure (μὲν), but in their companies he was exceedingly charming.

**1140.**—Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν, And on seeing the star, they rejoiced.

Not, while seeing (ὁρῶντες), nor, having seen (ἐωρακότες), but, (a), upon seeing, or (as in English ver.), (b), when they saw, or, (c), "and they saw the star and rejoiced." But while the latter is often a good way to render the aorist participle, here (a) or (b) is preferable. Observe that ἰδόντες precedes ἀστέρα, as being in this clause the leading idea. In the preceding sentence, the star is reintroduced as appearing to guide the Magi; here, they saw it.

**1141.**—Αἱ λαμπάδες ἡμῶν σβέννυνται, *Our lamps are going out, becoming extinguished, not, gone out, which would require the perfect.* So Mt. 8, 24, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, *so that the ship was becoming covered (καλύπτεσθαι), not, was covered (καλυφῆναι) by the waves.*

**1142.**—Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο, *But he, at the first indeed, did not even reply to me.*

Observe that ὁ δέ, *but he, and he*, is freely used in narrative commencing a sentence, but regularly *changes the subject* from that last preceding. If it were ἀπεκρίνατο δέ, *but he answered*, the subject would naturally (though not necessarily) be the same as in the preceding.

πρῶτον, *first (primum).*

τὸ πρῶτον, *at the first (primo).*

πρῶτον μὲν, *in the first place (first indeed), in a logical enumeration.*

τὸ μὲν πρῶτον, *at the first indeed*, the same as τὸ πρῶτον, except as *pointing forward* by the μὲν to some contrasted course pursued afterwards.

οὐδέ, *properly and not, nor*, regularly follows a preceding negative; as, οὐ τοῦτο οὐδὲ ἐκεῖνο, *not this, nor that*, just as καὶ follows a preceding affirmation, τοῦτο καὶ ἐκεῖνο, *this and that*. Regularly, therefore, neither οὐδέ nor καὶ would stand, except in a second clause; but by an *ellipsis* of the first they may both stand in the sense, the latter (καὶ) of *even, also*, the former (οὐδέ) of *not even*; thus, "he did not do any thing else, nor did he answer;" with ellipsis of the first negative, the second stands alone, "he did not even answer."

**1143.**—Ἦν δὴ αἰεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν, *Which you see always even now still from that time, year by year, they send for the god.*

δὴ, *you see*; αἰεὶ, *always, continually*; καὶ νῦν, *even now*; ἔτι, *still*; κατ' ἐνιαυτὸν, *annually, year by year*; lit., *according to the year*.

**1144.**—Τὸ μεμνήσθαι Σωκράτους, καὶ αὐτὸν λέγοντα, καὶ ἄλλον ἀκούοντα, ἔμοιγε αἰεὶ πάντων ἡδίστον, *To call to mind Socrates, both while speaking myself, and hearing from another, is to me at least always the most delightful of all things.*

Observe τὸ μεμνήσθαι, *subject*; καί—καί, *commonly both—and*; αὐτόν, *emphatic, self*; λέγοντα, ἀκούοντα, *complementary participles to μεμνήσθαι, expressing the means or manner of the μεμνήσθαι.*

**1145.**—Τίς δὲ ἄλλος παρῆν, *But who else was present?*

Ἄλλος δέ τις παρῆν, *But was any one else present?*

Ἐτυχον δὲ τίνες παραγενόμενοι (rhetorical inversion for τίνες δὲ ἐτυχον), *But who chanced to be present?*

**1146.**—Σχέδον τι οἶμαι τούτους παραγενέσθαι, *I think that pretty nearly these were present.* = *I think that these were about all that were present.*

σχέδον, σχέδον τι, *about, pretty nearly*, different from ὀλίγον δεῖν, *almost*, which latter definitely limits the statement, while the former simply declines to guarantee it; καὶ σχέδον ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, *and pretty much, as one might say (not, as in English ver., almost), all things according to the law are cleansed in blood.*

**1147.**—Εἰ ταῦτα λέγει, ψεύδεται, *If he says this, he utters a falsehood.*

Εἰ ταῦτα λέξει, ψεύσεται, *If he shall say this, he will utter a falsehood.*

Εἰ ταῦτα ἔλεγεν, ἐψεύδετο ἂν, *If he said (were saying) this, he would be uttering falsehood.*

Εἰ ταῦτα ἔλεξεν, ἐψεύσατο ἂν, *If he had said this, he would have uttered falsehood.*

Ἐὰν ταῦτα λέξης, ψεύσῃ, *If you say this (shall have said this), you will utter falsehood.*

Εἰ ταῦτα λέξαι, ψεύσαιτο ἂν, *If he should say this, he would utter falsehood.*

## PART FOURTH.

# P R O S O D Y .

---

**1148.**—*Prosody*, in its common acceptation, treats of the quantity of syllables and the construction of verses; in other words, of *Quantity* and *Metre*. In the ancient grammarians, *προσῳδία* applies to accents.

### QUANTITY.

**1149.**—Quantity means the relative length of time taken up in pronouncing a syllable.

**1150.**—In respect of *quantity*, every syllable is either *long* or *short*. A syllable is *long* either by *nature* or by *position*. It is long by nature if it has a *long vowel* or *diphthong*; as,  $\bar{\omega}\delta\epsilon$ ,  $\bar{o}\bar{u}\tau\bar{\omega}\varsigma$ ,  $\psi\bar{u}\chi\bar{\eta}$ ; it is long by position if it has a short vowel before *two consonants*, or a *double consonant*; as,  $\tau\acute{\alpha}\tau\tau\omega$ ,  $\xi\acute{z}\omega$ . A vowel whose quantity is not fixed, but which may represent either a long or short sound, is called a *double-timed* or *doubtful* vowel.

**1151.**—The quantity of syllables is determined in many cases by established laws; when no such law can be discovered, by the *authority* of the poets.

**1152.**—In Greek, the quantity of certain vowels is determined as follows:—

1. The vowels  $\epsilon$ ,  $o$ , are naturally short; as,  $\lambda\epsilon\gamma\omicron\mu\acute{\epsilon}\nu$ .

2. The vowels  $\eta$ ,  $\omega$ , are naturally long; as,  $\Delta\eta\rho\tilde{\alpha}$ .
3. The vowels  $\alpha$ ,  $\iota$ ,  $\upsilon$ , are *doubtful*, i. e., they represent either the *long* or the *short* sounds of the vowels  $\alpha$ ,  $\iota$ ,  $\upsilon$ ; thus they stand either for  $\tilde{\alpha}$ ,  $\tilde{\iota}$ ,  $\tilde{\upsilon}$ , or for  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ .
4. Diphthongs and contracted syllables are long; as,  $\epsilon\lambda\epsilon\tilde{\iota}$ ,  $\delta\phi\tilde{\iota}\varsigma$ , contracted  $\delta\phi\iota\varsigma$ .\*

## POSITION.

## Special Rules.

**1153.—RULE I.** A syllable with a long vowel or diphthong is of course *long*; but a syllable with a *short* vowel before *two consonants* is also long, although the *vowel* itself remains *short*; as,

$\pi\omicron\lambda\lambda\acute{\alpha}\varsigma$ ,— $\pi\rho\omicron\iota\tilde{\alpha}\psi\epsilon\nu$ , =  $\tilde{\omega}\tau\epsilon$   $\text{Ζε}\tilde{\upsilon}\varsigma$ .

*Exc.*—A short or doubtful vowel before a *mute* and a *liquid*, makes the syllable *common*, i. e., it may be either *long* or *short*; as,  $\Pi\tilde{\alpha}\tau\rho\tilde{\epsilon}\kappa\lambda\omicron\varsigma$ , or  $\Pi\tilde{\alpha}\tau\rho\tilde{\epsilon}\kappa\lambda\omicron\varsigma$ .

*Obs. 1.* With the *middle mutes* ( $\beta$ ,  $\gamma$ ,  $\delta$ ) this rule applies only when followed by  $\rho$ ; when followed by  $\lambda$ ,  $\mu$ ,  $\nu$ , the syllable is regularly long; as,  $\beta\iota\beta\lambda\omicron\varsigma$ ,  $\tau\tilde{\alpha}\gamma\mu\alpha$ , never  $\beta\iota\beta\lambda\omicron\varsigma$ ,  $\tau\tilde{\alpha}\gamma\mu\alpha$ .

*Obs. 2.* A short vowel before two liquids makes a long syllable, and sometimes before a single liquid, which is then doubled in pronunciation, as the liquids easily are; thus,  $\epsilon\lambda\alpha\beta\epsilon$ , pronounced  $\epsilon\lambda\lambda\alpha\beta\epsilon$ .

*Note 1.* A *final* short vowel in the *end of a word*, before initial  $\rho$ , is long in the dramatic poets; as,  $\epsilon\mu\tilde{\epsilon}$   $\rho\epsilon\pi\omicron\nu$  =  $\epsilon\mu\tilde{\epsilon}\rho\rho\epsilon\pi\omicron\nu$ .

*Note 2.* We *very rarely* find a short syllable before two mute consonants.

---

\* In the Prosody the accents are omitted, as they often interfere with the mark for the quantity.

## ONE VOWEL BEFORE ANOTHER.

**1154.—RULE II.** A doubtful vowel before another vowel is usually *short*, unless lengthened by poetic license; as, πολὺαἶκος.

## Exceptions.

1. *α* is long in the penult of nouns in *ᾶν*, *ωνος*; as, Μαχᾶν, Μαχωνος. And sometimes when the genitive ends in *ωνος*; as, Ποσειδᾶν, Ποσειδωνος.
- “ “ feminine proper names in *αις*; thus, Θᾶις.
2. *ι* is long in the penult of nouns in *ων*, *ιωνος*, and sometimes *ιωνος*; as, Ωριῶν, Ωριωνος or Ωριωνος; except χῖων.
- “ “ the penult of verbs in *ω*; as, τῖω; but the Attic tragic writers have *-ῖω*.
3. *ι* is common in the penult of nouns in *ια* and *ιη*; as, καλῖα and καλῖα.
4. *υ* is common in the penult of verbs in *ω*; as, ισχύω or ισχύω.

**1155.—RULE III.** Long vowels and diphthongs are, in the poets (unless under the rhythmical accent), mostly treated as short at the end of words, when the next word begins with a vowel; as,

Ἄξω εἰλῶν ὁ δέ | κέν κέχῃ λῶσεται | ὅν κέν ἵκωμαι.

*Obs.* 1. A vowel in the end of a word, before a word beginning with a vowel, does not suffer elision, as in Latin, unless an apostrophe is substituted (46).

*Obs.* 2. Two vowels, forming two syllables, frequently in poetry coalesce into one; as, χρυσέω, Il. ᾧ. 15, where *έω* form a short syllable. This frequently takes place, though the vowels be in different words; as, ἦ οὐκ ἄλλος, Il. ᾧ. 349.

## THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

**1156.—RULE IV.** A *doubtful vowel* before a simple consonant is short; as, *ἄλκυς*.

### Exceptions.

1. *a* is long in nouns in *αμων*, *ανωρ*, *αρο*; as, *πεδοβᾶμων*, *ἀγᾶνωρ*, *μυσᾶρος*.  
     "     " numerals in *οσιος*; as, *διᾶκοσιος*.  
     "     " derivatives from verbs in *αω* pure, and *ραω*; thus, *ἀνιάτος*, from *ἀνιάω*; *ἰάσιμος*, from *ἰάομαι*; *καταράτος*, from *καταράομαι*; *θεᾷτης* and *θεᾶμα*, from *θεάομαι*; *περᾷσιμος*, from *περάω*; *πρᾷσις*, from (*πιπράσκω* for) *πράω*.
2. *i* is long in the penult of nouns in *ινη*, *ιτη*, *ιτης*, *ιτις*; thus, *δίνη*, *Ἀφροδίτη*, *πολίτης*, *πολίτις*.  
     "     " the penult of verbs in *ιβω*, *ινω*; thus, *τρίβω*, *πίνω*; so also *κινέω*, *δινέω*, &c.
3. *υ* is long in verbals in *υμα*, *υμος*, *υτηρ*, *υτος*, *υτωρ*; as, *λύμα*, *χῦμος*, *ῥῦτωρ*.  
     "     " pronouns; as, *ὑμεις*.  
     "     " the penult of verbs in *υνω*, *υρω*, *υχω*, *υμι*; as, *πλύνω*, *κῖρω*, *βρῦχω*, *φῦμι*, *zeugnūmi*.  
     "     " adverbs in *υδον*; as, *βοτρυδον*.

## THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

**1157.—RULE V.** *a*, *i*, *υ*, in the end of a word, are short; as, *μουσᾶ*, *μελί*, *γλυκύ*.

### Exceptions.

1. *A* in the end of a word is long, viz.,  
     In nouns in *εα*, *δα*, *θα*; as, *θεᾶ*, *Ληδα*, *Μαρθα*; *εξα*, *ἀπανθα*.  
     In the dual number; as, *προφητᾶ*, *μουσᾶ*.



In polysyllables in *αια*; as, *Σεληναιᾶ*.

In polysyllables in *εια*, derived from verbs in *εῖω*; as, *δουλειᾶ*, *βασιλειᾶ*, from *δουλείω*, *βασιλεύω*. But *βασιλειᾶ*, a queen, has the final *α* short.

In *ια*; as, *καλιᾶ*, except verbals in *τρια*; as, *φαλτριά*; and *διᾶ*, *μῦᾶ*, *ποτνιᾶ*.

In the vocative of nouns in *ας* of the first declension; as, *Αἰνεῖᾶ*, from *Αἰνείας*.

In feminines from adjectives in *ος*; as, *ὁμοιᾶ*, *ἡμετερᾶ*.

In nouns in *ρα* not preceded by a diphthong; as, *ἡμερᾶ*, *χρᾶ*. Except *ἀγκυρᾶ*, *γεφυρᾶ*, *Κερκυρᾶ*, *ὄλυρᾶ*, *σκολοπενδρᾶ*, *σφυρᾶ*, *ταναγρᾶ*, and compounds of *μετρω*; as, *γεωμετρᾶ*.

In poetic vocatives; as, *Παλλᾶ*, for *Παλλάξ*.

2. *ι* final is long in the names of letters; as, *πι*.

3. *υ* final is long in the names of letters; as, *μῦ*, *νῦ*.

" " verbs in *ψι*; as, *ἐψῦ*.

" " *μεταψῦ* and *γρῦ*.

**1158.—RULE VI.** A doubtful vowel in the *final syllable*, followed by a simple consonant, is short; as, *μελᾶν*, *λαμπᾶς*.

### Exceptions.

1. *αν* is long in masculines; as, *Τιτᾶν*; and *πᾶν*, when not in composition.

" " accusatives when their nominatives are long; as, *Αἰνεῖᾶν*, from *Αἰνείας*.

" " adverbs; as, *ἀγᾶν*.

2. *ερ* in *κᾶρ* and *ψᾶρ* is long; in *γᾶρ* it is either long or short.

3. *ας* is long in nouns of the first declension; as, *Αἰνεῖας*, *μονοῖας*.

" in words having *αντος* in the genitive; as, *τυφᾶς*, *τυφαντος*.

" also in *ἡμᾶς*, *ὑμᾶς*, *κρᾶς*.

4. *ων* is long in nouns in *ων* which have *ινος* in the genitive; as, *ρηγμῖν*, *ρηγμυινος*.

" in nouns which have two terminations in the nominative; as, *ἄκτιν*, or *ἄκτις*.

" also in *ἡμῖν*, *ὑμῖν*.

5. *ι* is long in monosyllables; as, *λίς*; but the indefinite *τις* is common.

" " nouns which have two terminations in the nominative; as, *ἀκτῖς*, *ἀκτίν*.

" " feminine dissyllables in *ις*, *ιδος*, or *ινος*; as, *κνημῖς*, *κνημίδος*; *ὀρνῖς*, *ὀρνιδος*; except *ἀσπίς*, *ἐπίς*, *χαρίς*, and a few others.

" " polysyllables preceded by two short syllables; as, *πλόκαμῖς*.

6. *υ* is long in nouns which have *υνος* in the genitive; as, *μοασύν*, *μοασύνος*.

" " nouns which have two terminations in the nominative; as, *φορκυς*, or *φορκύν*.

" " accusatives from *υς* in the nominative; as, *ὄφρυν*, from *ὄφρυς*.

" " in the ultimate of verbs in *υμι*; as, *ἐφύν*, from *φυνμι*.

" " in *νύν*, *now*; but in *νύν*, enclitic, it is short.

7. *υ* in the end of a word is always long; as, *μαρτύρ*.

8. *υς* is long in monosyllables; as, *μύς*.

" " nouns which have two terminations in the nominative; as, *φορκῖς*, *φορκυν*.

" " nominatives which have *υτος* or *ος* pure in the genitive; as, *δεκνύς*, *δεκνυντος*; *ὄφρῦς*, *ὄφρυος*.

" " in *καμύς*, *καμυνδος*; and

" " in the last syllables of verbs in *υμι*; as, *ἐφύς*.

## DOUBTFUL VOWELS IN THE INCREMENT OF NOUNS.

1159.—RULE VII. The quantity of the *nominative* remains in the oblique cases; thus, *Τιτάν*, *Τιτάνος*; *κνημῖς*, *κνημίδος*.

### Exceptions.

1. *ῥ* in the nominative shortens the crement; as, *μαρτῦρ*, *μαρτύρος*.

2. A vowel long by position, in the nominative, shortens the crement in the oblique cases; as, *αἶλας*, *αἰλάκος*. But nouns in *ας* after a vowel have the crement long; as, *νεας*, *νεάκος*.

Likewise *θωραξ, ιεραξ, κνωθαξ, κορδαξ, λαβραξ, δίαξ, βαξ, σαρφαξ, φεναξ*, with many words in *ιψ, ιπος, and ιξ, ιγος, or ικος*; to which add *γρυψ, γυψ*, and generally *Βεβρυξ, δοιδυξ, όρνυξ, σανδυξ*.

3. *ος* pure in the genitive, from a long syllable in the nominative, varies the crement; as, *όρνς, όρνος, or όρνος*.

4. The dative plural, after a syncope, has the penult short; as, *πατράσι, ανδράσι*.

## DOUBTFUL VOWELS IN THE INFLECTION OF VERBS.

The rules for these have generally been given in the body of the work, and need not be repeated here. As a *general rule*, the doubtful vowels, of course, are short, where no special reason exists for being long; as, *ἐτυψά, τετίφα*. Of course, where consonants *have fallen away* (as, *λέλοιπῃσι*, for *λελοιπανσι*; *δείκνῃσι*, for *δείκνυνσι*), they are *long*.

### Special Rules for Verbs in *μι*.

**1160.—RULE VIII.** The proper reduplication is short, unless made long by position; as, *τίθημι*. The improper reduplication is common; as, *ῖημι* or *ῑημι*.

**1161.—RULE IX.** *a*, except before *σα* or *σι*, is everywhere short; as, *ιστάμεν, ιστάτε*.

**1162.—RULE X.** *υ* is long in polysyllables, only in the singular of the *indicative active*; everywhere else it is short; as, *δεικνύμι, δεικνύσι, δεικνύτω, δεικνύμαι, &c.*

**1163.—**In dissyllables, it is everywhere long; as, *δύμι, δύτον, δύμαι, &c.*

## DERIVATION AND COMPOSITION.

**1164.—RULE XI.** Derivatives follow the quantity of their primitives; and compounds, that of the simple words of which they are composed; as,

τίμη—ἀτίμος, ὁμοτίμος, Τιμανῶρ, &c.  
 λαός—Λαομεδόν, Μενελάος, &c.  
 λῦα, λῦσω—Δύσανδρος, λύσικακος, &c.  
 οἰαξ, οἰάκος—οἰᾶκοστροφος, οἰᾶκονομος, &c.  
 πῦρ—πύραυλος, πυρφορος, &c.  
 ῥίς or ῥίν—ῥίνηλατω, πολλυρίνος, &c.

**1165.**—RULE XII. *a* privative before two short syllables is frequently long from the necessities of the verse; as, ἀᾰμαῖτος.

**1166.**—Also σύν in composition is sometimes long; as, σύννημι.

## FEET.

A foot, in metre, is composed of two or more syllables strictly regulated by time, and is either simple or compound. Of the simple feet, four are of two, and eight are of three syllables. There are sixteen compound feet, each of four syllables. These varieties are as follows:—

### 1167.—Simple Feet of two Syllables.

Pyrrhic	— —	ῥεῖς.
Spondee	— —	τῦπτῶ.
Iambus	— —	λεῖγῶ.
Trochee	— —	οῶμᾰ.

### 1168.—Simple Feet of three Syllables.

Tribrach	— — —	πὸλλεμῶς.
Molossus	— — —	εὐχῶλῃ.
Dactyl	— — —	μᾶρτινός.
Anapæst	— — —	βάσιλεῦς.
Bacchius	— — —	ἐπηγῆς.
Antibacchius	— — —	δεικνύμι.
Amphibrach	— — —	τίθημι.
Amphimacer	— — —	δεικνύτῃ.

**1169.—Compound Feet of Four Syllables.**

Choriambus	— — — —	σῶρῶσύνῃ	a trochee and an iambus.
Antispast	— — — —	ἀμάρτημᾶ	an iambus and a trochee.
Ionic a majore	— — — —	κόσμητύρᾶ	a spondee and a pyrrhic.
Ionic a minore	— — — —	πλευνέκτης	a pyrrhic and a spondee.
First Pæon	— — — —	αστρύλαγος	a trochee and a pyrrhic.
Second Pæon	— — — —	ἀναξίς	an iambus and a pyrrhic.
Third Pæon	— — — —	ἀνὰδῆμᾶ	a pyrrhic and a trochee.
Fourth Pæon	— — — —	θεῶγενής	a pyrrhic and an iambus.
First Epitrite	— — — —	ἀμάρτωλῃ	an iambus and a spondee.
Second Epitrite	— — — —	ἀνδροφάντης	a trochee and a spondee.
Third Epitrite	— — — —	εὐρυσθενής	a spondee and an iambus.
Fourth Epitrite	— — — —	λωβήτηρᾶ	a spondee and a trochee.
Proceleusmatic	— — — —	πύλεμιδος	two pyrrhics.
Dispondee	— — — —	σύνδοσιλεύσω	two spondees.
Diambus	— — — —	ἐπιστάτης	two iambs.
Ditrochee	— — — —	δωσυχήμᾶ	two trochees.

**OF METRE.**

**1170.—***Metre*, in its *general sense*, means an arrangement of syllables and feet in verse, according to certain rules; and in this sense applies not only to an entire verse, but to a part of a verse, or to any number of verses. A *metre*, in a *specific sense*, means a combination of two feet (sometimes called a *syzygy*), and sometimes one foot only.

*Note.*—The distinction between rhythm and metre is not entirely easy to state. In general, *rhythm* refers to *movement*, or the alternation of long and short syllables so as to produce a *harmonious* succession of syllables. *Metre* refers to the recurring of these rhythms at fixed or *definite* intervals; so that, given a *specific rhythm*, we may have a variety of *metres*; given a *specific metre*, we may have a variety of *rhythms*, as Iambic, Trochaic, Anapestic, dimeter, trimeter, &c. *Metre*, however, is employed in a *general sense* to embrace the idea of *rhythm*.

## THE DIFFERENT KINDS OF METRE.

**1171.**—Metre, in the general sense, is divided into nine species:—

- |               |                 |                      |
|---------------|-----------------|----------------------|
| 1. Iambic.    | 4. Dactylic.    | 7. Ionic a majore.   |
| 2. Trochaic.  | 5. Choriambic.  | 8. Ionic a minore.   |
| 3. Anapæstic. | 6. Antispæstic. | 9. Pæonic or Cretic. |

These names are derived from the feet which prevail in them. Each species was originally composed of those feet only from which it is named; but others, equal, or nearly equal, in time, were afterwards admitted under certain restrictions.

It often happens that *two species*, totally *dissimilar*, are united in the same verse, which is then termed *Asynartetes*. When the irregularity is great, and it cannot be reduced to any regular form, it is called *Poly-schematic* or *anomalous*.

*Note.*—The invention or frequent use of any species of metre by a particular poet, or its use in some particular *civil* or *religious ceremony*, or appropriation to some particular subject or sentiment, has caused certain kinds of verse to receive other names than those specified above. Thus, we have the *Asclepiadæan*, *Glyconian*, *Alcæic*, *Sapphic*, and others; named from the poets *Asclepiades*, *Glycon*, *Alcæus*, *Sappho*, *Phalæcus*, *Sotades*, *Archilochus*, *Alcman*, *Pherecrates*, *Anacreon*, *Aristophanes*, &c. So also the *Prosodiacus* (from *πρόσῳδος*), so called from being used in the approach to the altars on solemn festivals; and the *Paræmiac*, a kind of verse much used in proverbs (*παροιμιαί*).

**1172.**—In the iambic, trochaic, and anapæstic verse, a metre consists of *two* feet; in the others, of *one* only.

**1173.**—A verse is further characterized by the number of metres (in the specific meaning of the term) which it contains, as follows:—

A verse containing one Metre is called *Monometer*.

two Metres	<i>Dimeter.</i>
three Metres	<i>Trimeter.</i>
four Metres	<i>Tetrameter.</i>
five Metres	<i>Pentameter.</i>
six Metres	<i>Hexameter.</i>
seven Metres	<i>Heptameter.</i>

**1174.**—A verse may be *complete*, having precisely the number of metres which the canon requires; or it may be *deficient* in the last metre; or it may be *redundant*. To express this, it is characterized as

1. ACATALECTIC, when complete.
2. { CATALECTIC, if wanting one syllable.  
BRACHYCATALECTIC, if wanting two syllables or one whole foot.
3. HYPERCATALECTIC, *redundant* by one or two syllables; thus,

χῆ λεὼν δράκοντα ῶς. Æsch. Lept. Theb.

is denominated "TROCHAIC DIMETER CATALECTIC;" the first term referring to the *species*, the second to the *number* of metres, and the third to the *deficient ending*.

*Note.*—The two last terms, viz., that designating the number of metres, and that which refers to the ending, are sometimes reduced to one; thus, when a verse of a given species consists of a foot and a half it is called *trimeter*; of two feet and a half, *Penthemimer*; of three and a half, *Hepthemimer* (five half feet, seven half feet); and when it consists of one metre and a half, it is called *Hemiholius*.

**1175.**—The respective situation of each foot in a verse is called its place (*sedes*).

The rules or canons of the different kinds of metre are briefly as follows:—

### IAMBIC METRE. Scheme, 1193.

**1176.**—A pure iambic verse consists only of iambuses.

A mixed iambic verse admits in the *first*, *third*, and *fifth* place, an *iambus* or a *spondee*.

In the *second*, *fourth*, and *sixth*, an iambus only.

Variation 1. The *spondee* may be resolved into a dactyl.

Variation 2. The iambus in *any* place (except the last) may be resolved into a *tribrach*. An *anapæst* may be substituted for an iambus, in *comic poetry*, nearly at pleasure; in *serious* verse, only in the *first* foot, except in the case of *proper names*.

Observe, however, 1st. That a dactyl should be avoided in the *fifth* place; and, 2d. That resolved feet should not too often concur.

Of this verse there are all varieties of length, *monometers*, *dimeters*, *trimeters* (called also *senarian*, each line having six feet), and *tetrameters*.

The rhythmic accent is on the *second* syllable of the foot, except in the *anapæst*, which is accented on the last. In the *iambic trimeter*, the first foot of each *dipody* or *measure* has the *ictus* or *heavier accentuation*.

## TROCHAIC METRE. Scheme, 1194. —

**1177.**—A pure trochaic verse consists of trochees only.

A mixed trochaic verse admits in the *odd* places a *trochee* only; in the even places, a *trochee* or a *spondee*.

The trochee may, in any place, be resolved into a *tribrach*, and the spondee into an *anapest*.

A dactyl occurs only in the place of a *proper name*.

Trochaic verses are mostly *catalectic*. A system of them generally consists of *catalectic tetrameters*; sometimes of dimeters, *catalectic* and *acatalectic* intermixed.

In *tetrameters*, the *second metre* should always end a word.

## ANAPÆSTIC METRE. Scheme, 1195.

**1178.**—An anapæstic verse, without any restriction of places, admits either an *anapest*, *spondee*, or *dactyl*.

*Exc. 1.* The dimeter catalectic, called *paræmiac* (closing an anapæstic system), requires an *anapest* in the last place but one; and is incorrect when a *spondee* is found there.

*Exc. 2.* In some instances, the *proper* foot is resolved into the *proceleusmatic*.

Anapæstic verses are sometimes *intermixed* with other species, but are oftener in a *detached system* by themselves.

**1179.**—A system is chiefly composed of dimeters under the following circumstances:—

1. When each foot, or at least each metre (*syzygy*), ends a word.
2. When the last verse but one of the system is monometer *acatalectic*, and the last, dimeter *catalectic*, with an *anapest* in the second metre.

In a *system*, it is to be observed, that the last syllable of each verse is *not common* (as in other species), but has its quantity subject to the same restrictions as if the foot to which it belongs occurred in any other place of the verse.

**1180.**—A system, therefore, of anapæstic verses is constructed of a number of *dimeters* (rarely admitting a monometer) terminating in a *paræmiac*, and is scanned as *one continuous verse* or line.



**1181.**—To this metre belong the *Aristophanic*, being catalectic tetrameters; and the *proceleumatic*, consisting of feet isochronal to an anapest, and, for the most part, ending with it.

### DACTYLIC METRE. Scheme, 1196.

**1182.**—A DACTYLIC verse is composed solely of *dactyls* and *spondees*. In this species, *one foot* constitutes a metre.

The common *heroic* is *hexameter acatalectic*, having a dactyl in the *fifth* place, and a spondee in the *sixth*.

Sometimes, in slow and solemn movement, a spondee takes the place of the dactyl in the *fifth* foot; whence such lines are called *spondiac*.

**1183.**—The ELEGIAC PENTAMETER is so named from a *false* division into *five* feet. It consists in fact of *two catalectic dipodies*, i. e., of two parts, each consisting of two dactylic feet and a catalectic syllable. In the *first* tripod, *spondees* may be substituted for the dactyls; but not in the *last*, where the flow of the verse must not be retarded by the slower spondaic movement.

**1184.**—Though a *heroic* verse is confined to a smaller number of admissible feet than an *iambic* verse, several licenses are allowed which are not used in the latter.

The most considerable of these are:—

1. The lengthening of a short final syllable in certain cases, viz., at the cæsural pause, and where its emphasis is increased by its beginning a foot.

2. The hiatus, or the concurrence of two vowels, in contiguous words.

**1185.**—That irregular sort of dactyls which Hephæstion calls *Æolics*, admits, in the first metre, any foot of two syllables; the rest must be all dactyls, except where the verse is *catalectic*, and then the catalectic part must be part of a dactyl.

**1186.**—A second sort of dactyls, called ordinarily *Logædics*, require a *trochaic syzygy* at the end, all the other feet being dactyls.

The *logædic* is so called from its easy, half prosaic, half poetic movement (*λόγος*, *speech*, *ᾠδή*, *song*).

## CHORIAMBIC METRE. Scheme, 1197.

**1187.**—The construction of an ordinary choriambic verse is very simple. Each metre, except the last, is a *choriambus*, and the last may be an iambic syzygy, entire or catalectic.

**1188.**—The iambic syzygy (two iambic feet) is sometimes found at the beginning, and, in long verses, in other places; but this happens less frequently.

**1189.**—If any other foot of four syllables is joined with a choriambus, the verse is then more properly called *epichoriambic*. Of this there is a very great variety, and they sometimes end with an *amphibrach*, sometimes with a *bacchius*.

[For the other more difficult metres, as well as for the details regarding *these*, the student is referred to special works on Greek prosody and metre. They can scarcely be treated advantageously in a strictly elementary grammar.]

## THE CÆSURAL PAUSE.

**1190.**—In connection with the rhythmical arrangement of the verse, a degree of *variety* and *harmony* is produced by so *dividing* or *cutting* the verse that the *end* of a foot or measure shall *not* coincide with the end of a word, but the word shall be divided between different feet or measures. There are thus three *cæsuras* (*cuttings, divisions*):—

1. The *cæsura* of the *foot*, as, *νύχ | σὰς ἐθέ | λει*.
2. The *cæsura* of the *rhythm*, dividing the *arsis* and *thesis* as above, *σὰς ἐθέ*.
3. The *cæsura* of the *verse*, commonly known as the *cæsural pause*, and dividing the verse into one or more parts, for *ease* and *euphony* in reading. The place of this *cæsura* is naturally determined by the length of the verse, although this law of euphony is by no means always observed.

**1191.**—Heroic verses and trimeter iambics are esteemed most harmonious when the *pause* falls upon the *first syllable of the third foot*. This is the *penthemimeral* *cæsura*. When it falls upon the first syllable of the fourth, it is called the *hepthemimeral*. In iambic and trochaic tetrameters, its place is *at the end of the second metre*. These rules are more observed by the Roman than by the Greek poets. In anapæ-

tic verse, and pæonic, no place is assigned to the pause; because, since the metres (if rightly constructed) end with a word, the effect of a pause will be produced at the end of each metre. The same may be observed of the Ionic *a minore*.

## METRICAL TABLES.

**1192.**—The following tables exhibit a scheme of the different feet allowed in each kind of metre, and the place which they occupy. In the tables the following abbreviations occur: viz., A. C., for *Acatalectic*; C., for *Catalectic*; B. C., for *Brachycatalectic*; H. C., for *Hypercatalectic*; and P. N., for *Proper Name*. ( ) In *Iambic*, *Trochaic*, and *Anapestic* verse, each metre consists of two feet, and is followed by a double line.

### 1193.—Iambic Metre.

#### 1. Monometer Base.

1.	2.
—	—
—	—
—	—
—	—
—	—

#### 2. Dimeter Acatalectic.

1.	2.	3.	4.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—

#### 3. Trimeter Acatalectic.

1.	2.	3.	4.	5.	6.
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—

P. N.

### 1194.—Trochaic Metre.

#### EXPLANATION OF THE SCHEME.

In this verse, each metre is alike. If from the trimeter scheme exhibited below, the first and the second metre be taken away, the remainder will be a scheme of the MONOMETER, which is always hyper-

catalectic or acatalectic. If the first be taken away, the remainder will be a scheme of the *dimeter*; and if a metre be *prefixed*, it will be a scheme of the *tetrameter*, which is always catalectic.

*Trimeter Acatalectic.*

1.	2.	3.	4.	5.	6.
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —

P. N.

**1195.—Anapæstic Metre.**

EXPLANATION OF THE SCHEME.

This scheme is dimeter. The removal of the *first* metre leaves it **MONOMETER** (which is called an anapæstic base); by prefixing *one* metre, it becomes **TRIMETER**; and by prefixing *two*, it becomes **TETRAMETER**, which is always catalectic. A catalectic dimeter is also called *Paræmiac*.

1. *Dimeter Acatalectic.*

1.	2.	3.	4.
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —

2. *Paræmiac or Dim. Cat.*

1.	2.	3.	4.
— — —	— — —	— — —	—
— — —	— — —	— — —	—
— — —	— — —	— — —	—
— — —	— — —	— — —	—
— — —	— — —	— — —	—
— — —	— — —	— — —	—
— — —	— — —	— — —	—

**1196.—Dactylic Metre.**

1. *Dimeter.*

1.	2.
— — —	— — —
— — —	— — —
— — —	— — —
— — —	— — —
— — —	— — —
— — —	— — —

A. C.

H. C.

Adonic.

2. *Trimeter.*

1.	2.	3.
— — —	— — —	— — —
— — —	— — —	— — —
— — —	— — —	— — —
— — —	— — —	— — —
— — —	— — —	— — —
— — —	— — —	— — —

A. C.

H. C.

**PROSODY.**

### 3. Tetrameter.

1.	2.	3.	4.
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — — } — — — } — — — }	— — —	— — —	— — —

**Exerc.**

#### 4. *Pentameter.*

1.	2.	3.	4.	5.
— — — — — —	— — — — — —	— ○ — —	— — — — — —	— ○ — —
— — — — — — — — — } — — — — — —	— — — — — —	— ○ — —	— — — — — —	— ○ — —

A. C.

**EXHIBIT.**

### 5. *Hexameter.*

1.	2.	3.	4.	5.	6.
- - -	- - -	- - -	- - -	- - -	- - - pure.
- - -	- - -	- - -	- - -	- - -	- - - } impure.
- - -	- - -	- - -	- - -	- - -	- - - }
- - -	- - -	- - -	- - -	- - -	- - - HEROIC.
- - -	- - -	- o	- - -	- - -	- o ELEGIAO.

**Logaedics.**

[illegible]

## 1197.—Choriambic Metre.

Trimeter.

M. I.	II.	III.	Cat.
— — — —	— — — —	— — — —	pure acatalectic seldom occurs; impure do., in which also other feet are intermixed, as the Pæons and Epitrites.
— — — —	— — — —	— — — —	
— — — —	— — — —	— — — —	
— — — —	— — — —	— — — —	
— — — —	— — — —	— — — —	

MONOMETER is the same as Dactylic Dimeter. DIMETER removes the first metre. TETRAMETER prefixes a metre, and is always catalectic.

## ACCENTS.

1198.—In the modulation of speech, one syllable in every word must be distinguished by a *tone* or elevation of the voice. On this syllable the accent is marked, in the Greek language. The elevation of voice does not lengthen the *time* of the syllable; so that *accent* and *quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. The accents now scarcely guide our pronunciation, at least only as fixing the *accented syllable*; yet they are useful in many ways, among others as distinguishing between words spelled alike, but differing in signification, of which Scapula gives a list of more than four hundred. Besides this, the accents are a part of the Greek language, and no Greek scholarship can be complete without a knowledge of them. They show us how *various* was the pronunciation of the Greek, both in respect to the *syllable* accented, and the *quality* of the accent. In many instances they determine the *quantity* of the vowel.

Words, according to their accent, are *oxytone*, *paroxytone*, *proparoxytone*, *perispomena*, and *properispomena*. All but the first and fourth are *barytone*. All syllables not marked with an accent are supposed to be *barytone*; the *grave accent* (βαρὺς τόνος) is never written, except when it stands for a *depressed oxytone* (170–175).

## PLACE OF THE ACCENT IN THE NOMINATIVE.

**1199.**—No rule can be given for ascertaining the place of the accent in the nominative of nouns and adjectives; it is to be learned mainly from practice and the lexicon. The following observations, however, may be of use:—

**1200.**—The *article, pronouns, and prepositions* have their accent given in the *grammar*. The *dissyllabic prepositions*, we may add, are all regularly *oxytone*; *paroxytone* only by exceptional *position*.

**1201.**—**VERBS** *throw back* the accent as far as possible, except *εἰμί* and *φημί*. They are called, in respect to accent, *recessive*; for exceptions, see 437, ff.

**1202.**—The following classes of words are mainly *oxytone*; viz.,

1. All monosyllables which are not contracted; as, *χεῖρ*, *ὄς*. When they have suffered contraction, they take the circumflex; as, *γῆ* (*γέα*), *φῶς* (*φάος*). So also *αἶ*, *νῦν*, *οὖν*, *ὕς*, *δρῦς*, *μῦς*, *ναῦς*, *οὗς*, *παῖς*, *πῦρ*, most or all of which are contractions.
2. All nouns in *εὗς*; as, *βασίλεις*.
3. All verbals in *τηρ*; as, *χαρκτήρ*.
4. Verbals in *της*; as, *μαθητής*; but those from verbs in *μι*, on the penult; as, *δέτης*.
5. Verbals in *μη* and *μος* (from the perfect passive); as, *γραμμή*, *σπασμός*.
6. Verbals in *τος*, from the third singular perfect passive; as, *ποιητός*; except some compounds; as, *ἀποδεικτός*.
7. Verbals in *η* and *α* from the second perfect active; as, *στολή*, *διαφορά*.
8. Diminutives, patronymics, and other derivative nouns in *ις*; as, *κεραμῖς*, *βασιλῖς*.
9. Compounds of *ποιέω*, *ἄγω*, *φέρω*, *οὔρω*, *ἔρπον*; as, *παιδαγωγός*, *διαφορά*, *πυλουργός*, *ὁμβριμοεργός* (but *παρά* and *περί* throw back the accent; as, *περιέργος*).
10. Adjectives in *ης* not contracted; as, *ἀληθής*.
11. Compound adjectives in *ης*; as, *εὐφύης*; except compounds of *ἦθος* and *ἄρκτω*; as, *κακοήθης*, *ποδόρκης*.
12. Adjectives in *υς*, *εια*, *υ*; as, *ἡδύς*, *ἡδεῖα*, *ἡδύ*.
13. Adjectives in *ρος*; as, *αἰσχυρός*.
14. Adjectives in *κος*, from verbals in *τος*; as, *ποιητικός*, from *ποιητός*.
15. The adverbial terminations *αῖ* and *δόν*; as, *ἀθροῖα*, *ὁμοθυμαδόν*.

### Accent on the Penult.

**1203.**—The following are mainly *paroxytone*; viz.,

1. Diminutives in *ικος, ιλος, ιων*; as, *νεανίσκος, παιδίσκη, ναυτίλος, μωρίων*.
2. Nouns in *ειον*, denoting a place; as, *Λυκείον*, &c.
3. Nouns in *υνη*; as, *δικαιοσύνη*.
4. Nouns in *ια*, if derived from, adjectives in *ος*; as, *φιλία*. If derived from substantives, the accent varies; as, *στρατιά*, from *στρατός*.
5. Nouns in *εια*, derived from verbs in *εω*; as, *βασιλεία*, from *βασιλεύω*.
6. Almost all nouns denoting national relation; as, *Ῥωμαῖος*.
7. Verbals in *τωρ*; as, *ρήτωρ, κτήτωρ*.
8. Adjectives in *εις, εσσα, εν*; as, *χαρίεις*.
9. Adjectives in *ωδης*; *λεωδης*.
10. Verbal adjectives in *εος*; as, *γραπτός*.
11. Comparatives in *ων*; as, *βελτίων*.
12. Adverbs of quantity in *akis*; as, *τρισάκις, πολλάκις*.
13. Adverbs in *δην*; as, *συνλήβδην*.

### Composition.

**1204.**—*Compound words* in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple; as, *αὐτόφει, οὐρανόθεν*. In the following cases, however, the accent is drawn back to the antepenult; viz.,

1. Words compounded of *particles*, *ἀ, ἐν, δυσ, δι, ἔμο, ἄρτι, ἀντί, περί, παρά, ὑπό, &c.*; as, *ἄπιστος* from *πιστός*, *διψυχος* from *ψυχή*.

2. Words compounded of *two adjectives*; as *φιλόσοφος*: of two substantives; as, *ναύκληρος*: of adjectives and substantives; as, *φιλόστοργος*.

### GENERAL RULES.

**1205.**—If the *final* syllable is *long*, the accent, if on the penult, must be *acute*, and the word is *paroxytone*; as, *ἀνθρώπου, μούσα* (dual), *τύπτω, τυπτέσθω*.



*Obs.* The Attic terminations *ων* and *ως*, in the second and third declensions, and the Ionic *ω* in the first, are considered as forming virtually but *one* syllable; as, ἀνέγεω, πόλεως.

**1206.**—If the *final* syllable be *short*, then

1. A *penult*, if *long* and *accented*, must be *circumflexed*; if *short* and *accented*, must be *acuted*. That is, with a *short ultimate*, an *accented long* penult makes the word a *properispomenon*; an *accented short* penult makes it a *paroxytone*; as, τύπτε, χεῖρε.

2. With a *short ultimate* the accent may be on the *antepenult*; the accent is then *always* acute, and the word is *proparoxytone*; as, ἄνθρωπος.

*Obs.* The diphthongs *οι* and *αι* final, and syllables long by *position* only, are considered *short* in *accentuation*; thus, αἰλάξ, αἰλάκος.

## SPECIAL RULES.

### In the Declension of Nouns.

**1207.**—The *first declension* is, in the *genitive plural*, almost always *perispomenon*; thus, μουσῶν, from μουσα.

*Exc.* The *feminine* of *barytone* adjectives in *ος*; as, ἀγία from ἀγιος (not ἀγιάι); ξένων from ξένος; and the nouns χρήστων, χλούων, ἐτησίων (not χρηστών, &c.).

**1208.**—OXYTONES of the *first* and *second declensions* are, in the *GENITIVE* and *DATIVE* of all the numbers, *PERISPOMENA*; thus, τιμή, τιμῆς, τιμῃ, τιμαῖν, τιμῶν; καλός, καλοῦ; καλοῖν, καλῶν, καλοῖς.

**1209.**—In the *third declension*, an *oxytone* in the *nominative* becomes regularly, in the *oblique tenses*, a *paroxytone* or a *properispomenon*; as, πατήρ, πατέρος, σωτήρ, σωτήρος, σωτήρων.

*Exc. 1.* The final syllable of *vocatives* in *ευ* and *οι* change the acute into the circumflex; as, βασιλεύς, βασιλεῦ; κλωθέω, κλωθεῖ.

*Exc. 2.* Μητέρα and θυγάτηρ, though *barytones*, become *paroxytones* in the *genitive*; as, μητέρος.

*Exc. 3.* MONOSYLLABLES transfer the accent in the *genitive* and *dative* of all the numbers to the ultimate, which becomes *oxytone*; as, μηνός, μηνί, μηνί; or *perispomenon*; as, μηνοῖν, μηνῶν. But τίς and *participles* follow the general rule, retaining the accent on the same syllable as in the *nominative*; as, τίνος,θέντος, οὔσι; also, δάδων, δαδῶν, θάων, κράτων, παίδων, Τρώων, ὕτων, φῶτων (*of lights*), πάντων, πᾶσι.

Also syncopated nouns and γυνή, except the *dative plural*; as, πατρός, πατρῶν, πατράσι; γυναικός.

Also, a short vowel of the *genitive* from a long vowel in the *nominative*, throws back the accent in the *vocative*; thus, ἀνήρ, ἀνέρος, ἄνερ; εὐδαίμων, εὐδαίμονος, εὐδαιμον.. Except when the penult is long not by position; as, Μαχᾶον, Σαρπηδόν.

For the *accentuation of verbs*, see 963, 977.

## IN CONSTRUCTION.

**1210.**—Words accented on the last syllable, when this is lost by *apostrophe*, throw the accent *back*; as, δεινὰ—δειν' ἔπη.

*Exc. 1.* Ἀλλά and the *prepositions* are *excepted*, which lose their accent.

*Exc. 2.* *Prepositions* placed after their cases (ἀνά and διά *excepted*), throw back the accent; thus, περί—ψυχῆς πέρι.

## PROCLITICS OR ATONICS.

**1211.**—The following *ten words*, when written by themselves or before another word, have no accent, but seem to *rest upon* and *form*, as it were, *part* of the word following; viz, the articles *ὁ, ἡ, οἱ, αἱ*; the prepositions *ἐν, εἰς (εἰς), ἐκ, ἐξ*; the conjunctions *εἰ, ὥς*; and the negative adverb *οὐ (οὐκ, οὐχ)*.

But these words have the accent when it is thrown back upon them from an enclitic following; as, *εἰγε*; in the end of a sentence; as, *πῶς γὰρ οὐ, why not?* after the word on which they rest; as, *θεὸς ὥς, like a god; κακῶν ἐξ, in consequence of evils.* Also the article, used as a personal pronoun, often has the accent; as, *ὁ γὰρ ἡλθε.*

# ENGLISH INDEX.

The numbers refer to paragraphs. In the abbreviations, *w.* = *with*; *fl.*, *following section or sections*; *ind.* = *indicative*; *part.* = *participle*; *prop.* = *proposition*.

*Abridged propositions*, 1134.

*Absolute*, gen., 1112; nom. and acc., do., obs. 8.

*Abstract nouns*, 83.

*Acatalectic verse*, 1174.

*Accents*, 23 fl.; 1 decl., 108 fl.; 2 decl., 131 fl.; 3 decl., 146 fl.; interr. pron., 363; verb., 438 fl.; in compounds, 1204; genl. rules, 1205; special rules for nouns, 1207 fl.; in constr., 1210.

*Accompaniment*, dat. w. verbs, 1010, 1; expressed by particip., 1100, 2.

*Accusative*, 93; 8 decl., 104 fl.; import., 963; synt. w. adj. of quality, 987, obs. 11; w. verbal adj., 1015, obs. 4; for dat., 1017; w. imper. verba, 1023, exc. 1. fl.; immcd. obj. of trans. verb., 1024, 1025; of v. seemingly intrans., do., obs. 2; trans. v. understood, do., obs. 5; of specification, do., obs. 6; in poetic style, do., obs. 7; w. intrans. v., do., obs. 8; w. gen. after trans. v., 1026; w. v. of accusing, &c., 1027; w. v. of hearing, &c., 1029; acc. and dat., 1030; v. of comparing, &c., 1031; w. *propter* for dat., 1031, obs. 2; 2 acc., 1032 fl.; w. v. of asking, &c., 1033; of similar signif., 1035, obs. 3; w. n. equiv. to v., do., obs. 4; v. of calling, &c., do., obs. 5; acc. neut. of abstract idea, do., obs. 6; w. pass. v., 1033, obs. 1; of part affected, 1039, obs. 3; w. mid. voice, do., obs. 4; of limiting idea, 1041, obs. 1; 1044, II.; of manner, 1045, obs. 3; of time—how long, 1049; distance, 1051; adv. of swearing, 1063; absol. w. part., 1112, obs. 4.

*Action*, of a verb, 969.

*Active voice*, 402; tenses in, 412; perf. fut., 424; personal endings, 511 fl.; table of, 518 fl.

*Acute accent*, 23, 37; recap. rules, 1198 fl.

*Address*, voc., 95-94.

*Adjectives*, 263 fl.; endings, 267; regular, declined, 289 fl.; irregular, 294; in agreement, 353, 359 fl.; as sub., 360; as collective, 361; as pred., 362; accumulated for emphasis, 363; as adv., 364; w. collect. nouns, 367; masc. for fem., 369-70; w. gen., 373-4; neut. adj. w. gen., 386; verb. adj. w. gen., 383 fl.; compound with a priv., 391; of plenty, &c., 395 fl.; of fitness, &c., with infin., 1090.

*Adjectives* pron., 383.

*Adjuncts* of infin., 1094; of part., 1108.

*Adverbs*, 633 fl.; of place, 690; of time, 691; of quant., 692; of qual., 693; of manner, 694; of relation, 695; of exclamation, 696; correlatives, 697; include interjections, 697, obs. 2; formation, 698 fl.; derivative, 700 fl., 1057; comparison, 711 fl.; synt.: for adj., 358, obs. 1; w. dem. pron., 391; w. art., 317; constr., 1055 fl.; as prep., 1058; of time, &c., 1059; w. various cases, 1061; of accomp., 1062; of swearing, 1063; of time, w. diff. moods, 1063; with part., 1109.

*Adverbial particles* inseparable, 714; and conjunctive, 739 fl.

*Adversative conjunctions*, 735.

*Æolic dialect*, 44; imperf. and aor., 575, 44 fl.; aor. opt., 572; digamma, 44 fl., 138.

*Agent*, or doer, w. passive verba, 1036; w. perf. pass., 1037.

*Alphabet*, Greek, 2.

*Alphabetical list* of irreg. verbs, 656.

*Anacoluthon*, 1112, obs. 8.

*Analysis of sentences*, 1121; examples of, 1135.

*Antecedent*, with rel., 980; implied, 981; understood, 948 fl.; a sub., 944 fl.; before an adjective, 947 fl.; before a verb, 949 fl.

*Aorist*, 417, 426; for pluperf., &c., 417, rem.; for universal pres., id., obs. 5;  
*Eol. aor.*, 575; with cond. prop. subj. used imper. with neg., 1066, 241.  
*Aorist, first*, 417; tense sign, 508 ff.; mood vow. and ending, 517 ff.; fut. in mute verbs, 587; liquid verbs, 548; opt. act., *Æolic*, 573.  
*Aorist, second*, 417; in mute verbs, 548; reduplicated in *Hom.*, 426, obs. 2.  
*Aphæresis*, 52, 584.  
*Apocope*, 52.  
*Apodosis*, 1118.  
*Apoptrophe*, 46.  
*Apposition*, 557; dem. pron., 1025, obs. 4.  
*Article*, in crasis, 49; declined, 256; prepos., 261; w. *aorist*, 844; synt., 905 ff.; w. class, 909; w. abstract n., 910; w. subj., 911; omitted, 912; w. appellatives, 914; converts words and clauses into nouns, 918; w. infin., 921; w. clauses, 922; w. pron., 923-4; w. subst. understood, 925; in correl. w. *ut* and *et*, 926; in *Hom.*, 927.  
*Aspirate*, see *Rough Breathing*, 42, 57 ff.  
*Association*, dat., 1010.  
*Aynariete*, 1174.  
*Attic dialect*, 136, 187, 188, 185, &c., imper., 578.  
*Attraction*, w. infin., 1094, obs. 1; w. part., 1104.  
*Augment*, 478 ff.; syllabic, 478, 481 ff.; comp., 480; rules for, 477 ff.; of compounds, 485 ff.; verbs in *μ*, 618.  
*Auxiliary verbs*, 428 ff.  
  
*Barytons*, 26, 1198, 168.  
*Breathings*, 42 ff.; rough, 42.  
*Brachycatalectic foot*, 1174.  
  
*Casual pause*, 1190 ff.  
*Cardinal numbers*, 297, 299 ff.  
*Cases*, 94; Greek cases, 95; decl., 101.  
*Catalectic verse*, 1174.  
*Cause*, 979; remote, 1041; manner, &c., 1046.  
*Choriambus*, 1169; choriambic metres, 1187.  
*Circumflex*, 23, 26, 1206.  
*Circumstantial Construction*, 1040; origin, 1041; limitation, 1042; cause, &c., 1045; place, 1048; time, 1049; measure, 1050; price, 1053.  
*Collective nouns*, 88; w. adj., 867.  
*Common noun*, 87; gender, 92; 2 decl., 180; adj., 272.  
*Comparative adj.*, 312; synt., 577 ff.; w. gen., 998; w. *ἢ*, *than*, 998, obs. 10; implied do., obs. 14; superl. for comp. adj. do., obs. 15.  
*Compar. of adj.*, 311 ff.; irreg., 321; defect., 323 ff.; of adv., 711 ff.  
*Completed action*, 418 ff.  
*Compound adj.*, 372; v. augm., 485 ff.; gen., 593, 1129 ff.; quantity, 1164.  
*Concessive *ut**, 813.  
*Concord*, 351, 508 ff.

*Conclusion* = apodosis in cond. prop., 1079, 1083, 1117, 1118.  
*Conditional conjunctions*, 788; prop. w. neg., 1066; w. incl., 1079; w. subj. and opt., 1083, obs. 7, 1117, 1118.  
*Conjunctions*, 400, 445 ff.; in *μ*, 605 ff.  
*Conjunctions*, 790 ff.; their classes, 788 ff.; their use, 1114; in cond. sentences, 1115; various particles, 804 ff., 1119; in depen. prop., 1082; w. part., 1112, obs. 5; procl., 41.  
*Consonants*, 18 ff.; division, 14 ff.; euphonic changes, 55 ff.; transposition, 74.  
*Continued action*, 414, 415; part., 1100, 4.  
*Contraction*, 32, 123 ff.; 1 decl., 126 ff.; 2 decl., 139 ff.; 3 decl., 194 ff.  
*Contract verbs*, 555 ff.; concurrence of vowels, 556 ff.; Dor. and Ion. forms, 560; *Hom.* form, do., obs. 4; table, 569.  
*Copula*, 1122.  
*Correlative pron.*, 870 ff.; adv., 697.  
*Coronis*, 48, 49.  
*Crasis*, 38, 47.  
  
*Dactyl*, 1168; Dactylic verse, 1182 ff.  
*Dative*, 94, 8; ending sing., 165 accented, 111, 183; 3 decl. plur., 177 ff.; synt., 1010 ff.; *dat. moralis*, 1010, rem. w. subj. derived from verbs, 1011; for gen., do., obs. 1; w. adj. of profit, &c., 1012; dat. or gen. after adj., 1013, obs. 1; w. verbals in *ret*, 1014; w. verbals in *ret*, 1015; w. verbs of belonging to, 1016; for gen., 1016, obs. 1; double dat. do., obs. 2; idiomatically w. part., 1017, obs. 3; w. part. or adj. after v. of coming, do., obs. 4; dat. of direction, 1018; w. v. compounded with prep., 1019; w. v. of companionship, 1021; w. impera. verbs, 1023; w. acc. after verbs, 1030; w. verbs of comparing, &c., 1031; of respect wherein, 1044, III.; of cause, manner, &c., 1046; of time when, 1049; excess, 1052; w. adv. of accompan., 1062.  
*Declensions*, 96; origin, 100; number of, 101; gen. rules, 103 ff.; 1 decl., 107 ff.; 2 decl., 180 ff.; 3 decl., 144 ff.; irreg. decl., 228 ff.; defect. decl., 248 ff.  
*Defective nouns*, 248 ff., 248; compar., 322; verbs, 388, 676.  
*Degrees of comp.*, 311 ff.  
*Demonstrative*, pron., 354 ff.; male emphat., 356; synt., 385; apposition, 388; in neut., 376, 389; used adverbially, 390; for pers. pron., 392; in appos. w. clause, 1025, obs. 4.  
*Dependent clauses*, 1082 ff., 1132.  
*Deponent verbs*, 397, 662 ff.  
*Derivative*, 79; adj., 272; adv., 699 ff.  
*Desiderative verbs*, 678.  
*Diacresis*, 57.  
*Dialects*, 1 decl., 121; 2 decl., 136 ff.; of art., 262; of compar., 330 ff.; of pron., 872; of verbs, 601 ff.  
*Diatols*, 50.  
*Digamma*, 44, 45, 158.  
*Distinctions*, 253.

*Diphthongs*, 6; *prosum*, 13; place of accent, 25; quantity, 1135.

*Direct question*, 1180.

*Disjunctive conjunctions*, 733.

*Distributives*, 340.

*Double negatives*, 1063 ff.; w. same verb, 1069; w. different verbs, 1070; w. *infin.*, 1070, 1st; w. v. to fear, &c., do., 2d; in independent prop., do., 3d.

*Doric forms* in contr. v. 560.

*Double consonants*, 18, 19, 20; double object, 1002, 1024, 1060, &c.

*Dual*, 93, 106 subst. w. adj. plur., 871; nom. w. plur. v., 961.

*Elegiac pentameter*, 1133.

*Ellipsis*, 507; of *toris*, 1070, obs. 2; w. part. after *infin.*, 1095; in *infin.* for imper., 1084, obs. 2.

*Emphasis*, in enclitics, 40; in adj., 873; in pers. pron., 954, obs. 1; of position, 1137.

*Enclitics*, 34 ff.

*Epenthesis*, 52, 53.

*Etymology*, 77 ff.

*Euphony*, 34, 55.

*Exclamations* in gen., 1054.

*Exercises*, practical, 1137, ff.

*Fearing*, w. neg., 1046, 5th.

*Feet* in verse, 1167 ff.

*Feminine nouns*, w. masc. adj., 868, 870; patronym., 331.

*Future tense* in Greek, 416; in verbs in *μ*, 434; w. subj., 1053.

*Future perf.* as continued, 431; as denoting haste, 422; form, 424.

*Gender*, 92; of 1 dec., 107; 3 dec., 139 ff.; of adj. in agreement, 869; determined by meaning, 866; of dual adj., 568; masc. for fem., 869.

*Genitives*, 93, 9; accented, 109, 111, 133; 3 decl., 160 ff.; adj. and part., 164; gov't, 845; of appos., 807, obs. 4; meaning, 965; various uses, 970 ff.; w. verbs, 979; w. adj., 978; used partitively, 978; denoting origin, 979; w. subst., 982; governing noun understood, 993, obs. 1; taken act. or pass., do., obs. 2; of material or source, 963, obs. 4; double gen., do., obs. 7; w. neut. art., do., obs. 8; w. neut. adj. or art., 964; of quality or circumstance, 987; w. verbal adj., 988 ff.; w. adj. of plenty or want, 995; w. partitives, &c., 997; gen. pl., denoting class, 997, obs. 3; after comp. deg., 998; of belonging to, 999; w. verbs of sense, 1000; w. verbs of operations of mind, 1001; w. transitive verbs, 1002; gen. of a part., 1003, 4; of plenty or want, 1005, 6; gen. of separating w. verbs, 1006; w. verbs of ruling, 1007; of buying, 1009; w. impera. verbs, 1023, exe. II.; of action w. prep., 1023; pers. in gen., do., obs. 2; of bearing, 1030; of sharing, 1031, obs. 4; of taste, 1041, 1046, obs. 4;

of material, do., obs. 8; of respect wherein, 1042; of place, 1043, obs. 2; of magnitude, 1050; of price, 1054; of explanations, 1054; w. adv., 1059.

*Gentle nouns*, 352.

*Grave accent*, 23, 23, 1193 ff.

*Hemiholius*, 1174, note.

*Heptameter*, 1174, note.

*Hexameter*, 1173; dactylic or heroic, 1182.

*Hiatus prevented*, 55.

*Hypercatalectic verse*, 1174.

*Hypothetical prop.*, 1079, 1081, 1117 ff.

*Iambus*, 1167; iambic metre, 1178.

*Imperative*, 469; accented, 497, 498; endings, 511, 512, 6; act. Attic, 573; verbs in *μ*, 622, 634; with neg. *μ*, 1064, 2d; synt., 1065; 9 pers. for 3d, do., 1; plur. for sing., do., 2; in neg. commands, do., 3; in ellipsis, do., 4; for fut., do., 5.

*Imperfect*, 418; meaning, 425; argument, 475, 477; formation, 471, 529; verbs in *μ*, 618 ff., 640; pass., 641; dialectical or iterative form, 575.

*Impersonal verbs*, 667, ff.; as subj., 954, obs. 8; gov. dative, 1028; part. absol., 1112, obs. 5.

*Improper diphthongs*, 6, 8.

*Inceptive verbs*, 393, 575.

*Indeclinable nouns*, 241 ff.; neut., 130.

*Indefinite pron.*, 367 ff.; synt., 393, 4; w. adj. of quality, &c., 594; of eminence, 895; in neut., 896.

*Independent acc.*, 899; prop., 1073, 1085; clause, 1130.

*Indicative*, 467; inflexion, 511, 513; vbs in *μ*, 619; synt., 1073 ff.; in indirect and cond. statements, 1073, 1; w. rel. after neg. prop., 2, (a); in indirect questions do., (b); in orat. obliq., do., (c); w. mod. adv., 1073, (8); in hypothetic. prop., 1079 ff., 1118; in orat. recta, 1073 (c).

*Indirect questions*, 1120, see 364, 3; w. India, 1073, (b).

*Infinitive mood*, 410; as verbal noun, 410, obs. 3; w. v. of promising, &c., 1061, obs. 1; in v. in *μ*, 623, 642; for accus. after trans. verbs, 1023, obs. 3; w. *μ*, 1060, 4th; construction of, 1064 ff.; as verbal noun, 1037; w. clause, do., obs. 2; = to Lat. ger., do., obs. 3; = to Lat. sup., do., obs. 4; as subj. of verb, 1088; gov. by v., 1039; after adj. of fitness, &c., 1090; of design, 1090, obs. 2; of result w. *cor*, do., obs. 3; of respect to, do., obs. 4; as sup., do., obs. 5; w. subj., 1001 ff.; union of inf. and ind. constr., 1092; w. acc. subj., 1093; w. subj. same as v. preceding, 1094; w. pass. verbs, 1095, obs. 3; w. *cor*, do., obs. 4; w. adjuncts, do., obs. 5; w. *cor* or prep., do., obs. 6; absol., 1096; loosely w. *cor*, do., obs. 1; for imper., do., obs. 3; redundant, do., obs. 3; in place of part., 1105, obs. 3.

*Inflection endings*, 528 ff.

*Instrument* by dat., 1046; as pers., do., obs. 5.

*Intensive* pron., 341 ff.; synt., 884.

*Interjections*, 64, obs. 2.

*Interrogative* pron., 862 ff.; synt., 897; in pred., 893; independ. acc., 899; direct and indirect, 1120.

*Interrogative* neg. adv., 1066, 6th.

*Intransitive verbs*, 876 ff., 404, obs. 2; for trans., 1025, obs. 1, ff., do., obs. 8.

*Ionic dialect*, in 8 decl., 135 ff.; in part., 589; 9 pers. sing. pass., 591; in perf. pass., 600.

*Iota subscript*, 8.

*Irregular nouns*, 228, ff.; verbs, 676 ff.; formation of new pres., 677 ff.; alphabetical list, 686.

*Koppa*, 808.

*Labial mutes*, 16; w. *σ*, 13; changed by euphony, 56 ff., 61, 64, 433, 587, 593, 554, 600, obs. 8.

*Lengthening vowels*, 154, 156, 162; in aug., 450, 494, 504, 503; in pure verbs, 530 ff.; in liq. v., 546, 543.

*Letters*, 1, 2.

*Linguals*, 18, 19; euphonic changes, 63, 65, 69, 73.

*Liquids*, 17; assimilated, 70; in 8 decl., 154; liq. verbs, 545 ff., 554; perf. pass., 597.

*Logaadic verbs*, 1138.

*Long vowels*, 8; 1 decl., 112; rules for, 1150, 1158.

*Manner*, adv., 694; by dat., 1046; by acc., do., obs. 8.

*Masculine* gen., 92, 107, 130, 190; dual, 863; masc. adj. super., 869; adj. n. fem., 870.

*Material* in gen., 938, obs. 4, 1041, obs. 8.

*Measure* of magnit., 1050; distance, 1051; excess, 1052.

*Metathesis*, 53, 53, 688.

*Metre*, nature, 1170; kinds, 1171; names, do., note; descriptions of, 1176 ff.

*Middle voice*, 403, 514; classes, 401, obs., tables of w. mood-vowel and term combined, 519.

*Mid. tenses* used act., 404, obs. 4; form, do., obs. 5; formed from act., 437.

*Moods*, 396, 405 ff.; in verbs in *α*, 618 ff.; synt., 1078 ff.

*Mood-vowels*, 508, 509; separate and combined, act. voice, 518; mid. and pass., 514, 522.

*Monometer*, 1173.

*Monosyllabic nouns*, accent, 148; voc., 171.

*Motion* expressed by adv., 690, 2, 3, 4; prep., 724.

*Multiple numbers*, 810.

*Mutes*, 14 ff.; euphonic changes, 56 ff.

*Nate verbs*, 587; format. of tens., 583 ff.; perf. pass., 594 ff.

*Negative*, 1064 ff.; independ. neg., 1065;

depend., 1066; w. *εἴθε*, 701; double, 1069; two neg. united, 1070, obs. 4; before infin., 1070, 1st; neg. prop. w. inf., 1078, (a); commands, 1085, 3.

*Neuter*, 92; nouns partially decl., 104, 160; 9 decl., 180; 8 decl., 192; pl. w. sing. verbs, 957.

*Nominatives*, 95; 8 decl., 158 ff.; of intensive pron., 842; constr., 955; w. verb, 956; omitted, do., obs. 1, 2; of diff. pers., 963; after verb, 963; absol., 1112, obs. 8.

*Notation of numbers*, 805 ff.

*Nouns*, 85 ff.; proper, 86; common, 87, 88.

*Numbers*, 93; of verbs, 898.

*Numerals*, 296 ff.; adv., 810.

*Object* illustrated by cases, 95; remote obj., 967, 969, 1010, 2; immediate, 963, 969, 1026.

*Oblique* cases, 95, obs. 4; increase in 8 decl., 144; accent, 147; formation of, 180 ff.; of *αὐτός*, 443.

*Optative mood*, 463; mood-vowels of, 509, do., exc. 4; Attic dual, 571; act. in verbs in *α*, 621, 638; pass., 623; expressing wish w. neg., 1068, 2d; in orat. obliq. w. past tense, 1078, (d); synt. of, 1089 ff.; in hypothetical prop., 1082, 1117, 1118; with cond. part., 1081, (1); in final sentences, 1084 ff.; in independ. prop., 1084; for wish or prayer, 1084, 11., (a); expressing doubt, *etc.*, 1084, 11., (b); for politeness, do., (c); for imper. do., (d).

*Ordinal numbers*, 296, 304.

*Orthography*, 1 ff.

*Oxytone*, 26; classes of words, 1202.

*Palatal*, 16; euphonic changes, 56 ff., 63, 65; in verbs, 537, 582, 544, 2; perf. pass., 595.

*Paragoge*, 52; paragogie epic endings, 187, 188.

*Parasmas*, 1171, note; 1173, exc. 1.

*Paroxytone*, 25, 26; classes of, 1202.

*Participle* like adj., 366; synecopated, 583; Ionic forms, 589; in verbs in *α*, 624; w. art., 915; as *αἰ.*, 916; as adj. governs gen., 992; used conditionally w. neg., 1066, 3d; agreement and government, 1098; uses of part., 1099, 1100; tenses discriminated, 1100, 4th; as predicate, 1101; w. art., 915, 1101, obs. 2; for infin., 1108 ff.; w. one subj., 1104, 1; w. expressed subj., 1104, 2; w. adj., 1105; distinguished from inf. do., obs. 8; w. *ἀντίφραση*, 1107; periphrastic, 1108; w. *οἰκονομία*, do., obs. 7; in definition of time, 1103; used adverbially, 1110; w. *ἐσ.*, 1111; used absolutely with gen., 1112; nom. and acc. absol., do., obs. 8; of imper. verbs, do., obs. 4; w. *ἐσ.*, *etc.*, do., obs. 5.

*Particles*, 687; inseparable adverb. part., 714 ff.; meaning, 724, 739 ff., 1119.

*Partitives*, w. gen. pl., 997; w. prep., do.,

obs. 2; gender, do., obs. 5; w. collect. nouns, do., obs. 6.  
*Passive voice*, 404; inflexion, 514; endings, 519 ff.; in  $\mu$ , 647; synt., 1086 ff.; w. prep., 1086; perf. pass., 1087; of v's governing two cases, 1088; w. accus. of similar signif., do., obs. 1.  
*Past tense*, 428, 425; w. augm., 474, 475 ff.; w. hypothetical prop. implying denial, 1079, 2, 1118; past and pres. time in hypothetical prop., 1079, 2, 1118.  
*Patronymics*, 250, 251.  
*Pause*, casual, 1190 ff.  
*Pentameter*, elegiac, 1168.  
*Penthemimer*, 1174, note; caesura, 1191.  
*Perfect tense*, 418, see perf., 404, obs. 6; double form, 418; as remaining, 418, obs. 8; formation, 589, 549; pass., 593 ff.; perf. mid., 404, obs. 4; Ion. and Dor. forms, 600; in verbs in  $\mu$ , 646; of depon. verbs, 668.  
*Periphrastic future*, 424.  
*Peripomenon*, 26.  
*Person*, 90 ff.; of verbs, 899; synt., 962 ff.  
*Personal pron.*, 884 ff.; omitted as subj. of verb, 956, obs. 1.  
*Personal endings*, 510, 511; modified, 512 ff.; mid. and pass., 514 ff.  
*Place*, adv. of, 690; circumstances of, 1047.  
*Pluperfect*, 419; augmented, 475, 477, 479; aug. w. Attic red., 499; follows perf., 529, (4); formation, 589; pass., 593; relation to perf., 419, obs. 9; in hypothetical prop., 1079 rem. 2, 1118.  
*Plural*, 83; neut. nouns, 104; dat. 8 decl., 177; 8 pl. perf., 598; neut. w. singular verb, 957; adj. w. subs. dual, 571.  
*Polycephematic*, 1171.  
*Position*, rules for quantity, 1158.  
*Positive*, 812; w. sup. sense, 907, obs. 7.  
*Possessive pron.*, 885 ff.; equiv. to gen., 857, obs. 2; constr., 900; for emphasis, 902; as obj., 908; for pers. pron., 904.  
*Prepositive article*, 261.  
*Predicate*, 836; part. as pred., 1101, 1122, 1126; modifications, 1127.  
*Prepositions*, 719; primary use, 720; signif., 724; accent, 725; list of prep., 726 ff.; synt., 1071 ff.; used as adv., 1076, obs. 8; sep. from case, do., obs. 4; after case, do., obs. 5; in comp., 1077; tmesis, do., obs. 2.  
*Present tense*, 414; continued, 414; signif., 428; ind. pass. modified, 591; new prec., 680.  
*Primary tense*, 426.  
*Proceleumatic*, 1169.  
*Proclitics*, 41.  
*Pronoun*, 882 ff.; division, 888; synt., 838 ff.  
*Pronunciation*, 10 ff.  
*Proparoxytona*, 26, 29, 1206.  
*Proper names*, w. art., 918.  
*Propriopomenon*, 26, 29, 1206.  
*Proportionals*, 810.  
*Prosthesis*, 53.  
*Prosoody*, 1148 ff.

*Punctuation*, 52.  
*Pure vowels*, 9; verbs, 580.  
*Quality*, adv. of, 693; gen. of quality, 967.  
*Quantity*, 8, 4; 1 decl., 112; compensation, 162; rules for, 1149 ff., 1162; in position, 1158; vow. before another, 1154; doubtf. vow. in first and mid. syl., 1156; in final syl., 1157; increment of nouns, 1159; in verbal inflexions, 1160; in deriv. and comp., 1164; adv. of, 692.  
*Recessive accent* in verbs, 436.  
*Reciprocal pronoun*, 851, 853.  
*Reduplication*, 478, 477, 492, 493 ff.; Attic, 498; in compounds, 500; in all moods, 501; in verbs in  $\mu$ , 607, 612; improper red., 608; wanting in verbs in  $\nu$ , 609.  
*Reflexive pronoun*, 846 ff.  
*Relative pronoun*, 858 ff.; synt., 928; adj., 941 ff.; in neg., expressing condition, 1066, 3d.  
*Respect to*, 971 ff., 1045.  
*Responsive pronoun*, 864 ff.  
*Result*, 1090, obs. 3.  
*Rhythm*, 1170, note; species, 1171 ff.; names, 1173.  
*Root*, 98; in 1 decl., 107; in 2 decl., 180; in 3 decl., 145, 156 ff.; of verbs, 454; unchanged, 451, (1); strengthening lab. root, 453; pal. root, 459; ling. root, 460; liq., 461; other r., 462 ff.; reduplicated, 464; streng. w. vow., 465; rule for find., 466, ff. 469; threefold form, 468 ff.; primary and secondary, 469; changes in, 471; of v. in  $\mu$ , 611.  
*Rough breathing*, 53, 56, obs. 8, 4.  
*Sampi*, 908.  
*Secondary tenses*, 426; roots or stems, 467, 470, (b).  
*Semi-vowels*, 17.  
*Secrecy*, 482.  
*Sentence*, simple, 1122; compound, 1129 ff.  
*Separation*, w. gen., 1006.  
*Sharing*, w. gen., 1004.  
*Short vowels*, 3, 5; rules 1 decl., 112; rules for, 1158 ff.  
*Singular*, 98, 108; adj. in agr't, 859; adj. neut., 861; for adv., 864; verb and nom., 957; for plur. imp., 1085, 2.  
*Smooth breathing*, 42, 48.  
*Source*, w. gen., 1000, obs. 2, 1041.  
*Spondee*, 1167.  
*Stem or Root*, 454. See *Root*.  
*Subject*, 885; as nom., 955; omitted, 956, obs. 2; impera. v. as subj., do., obs. 8; two or more, 955; collect. subj., 959; inf. w. subj., 1091.  
*Subjunctive*, 403; in verbs in  $\mu$ , 620; synt., 1083; w. primary tens., 1081; w. cond. particles, 1081, (1); with relative words, 1081, (2); w. ear. &c. do. rem.; in hypothetic prop., 1082; doubt, 1082, 1; in final clauses, 1083, (1); w. past tens., 1083, rem. 1; w. fut. indic., 1083,



- (2), rem.; in independ. clauses, 1094 ff.; to command, do, (a); forbid, (b); deliberate, (c); in hypothetical prop., 1117, 1118.
- Substantives* as numerals, 810; in agr't, 837; latter subs. understood, 837, obs. 1; for adj., 838, obs. 1; w. prep., obs. 2.
- Superlative*, 812; of eminence, 812, 831; strengthened, 832; w. gen. pl., 907.
- Supposition* as fact, 1079, 1; implying denial, 1079, 2, 1118; as doubtful, 1088 ff., 1117-8.
- Swearing*, adv. w. accus., 1068.
- Syllabic augment*, 475, 481 ff.
- Syllables*, 21; successive, 53, 59.
- Syncope*, 52.
- Syntax*, 823 ff.
- System* of tenses, 506, 527 ff.; anapestic, 1179.
- Synogy*, 1170, 1188.
- Temporal augment*, 477, 480.
- Tenses*, 807, 411; names, 412; double forms, 418; classified, 425 ff.; in pairs, 426, 427; tense-root, 469; formation in mute verbs, 587 ff.; in pure verbs, 630 ff.; in liquid verbs, 545 ff.; in verbs in *μ*, 618 ff.; of deponent verbs, 665; aor. subj. as imperf., 1085.
- Tense signs*, 503 ff., 506.
- Tense endings*, 514.
- Termination*, 80, 99; 1 decl., 107; 2 decl., 180; 3 decl., 144; adj., 267; and mood-vowels combined, act. voice, 523; mid., 524; pass., 525.
- Tetrameter*, 1173.
- Time*, as basis of tenses, 423 ff.; adv. of, 601; when, 1049; how long, 1049; section of, do, obs. 2; in which, do, obs. 2; w. part., 1109.
- Tmesis*, 82.
- Transitive verbs*, 874-5, 879, 881; synt., 1006, obs. 5; govern acc., 1025; for intrans. do, obs. 8; take double obj., 1026 ff.
- Trisyllable*, 1163.
- Trisyllable*, 1174, nota.
- Trimeter*, 1173.
- Trochee*, 1167; Trocheal metre, 1177.
- Ultimate*, penult., antepen., 26.
- Vau*. See digamma, 43.
- Verbals*, 435; elements of, 472; synt., 1014, 1015.
- Verbs*, 878 ff.; analysis of, 448 ff.; various classes of, 384 ff., 678-74; irreg. and defective, 636; classes w. ref. to stem, 526.
- Verbs* in *μ*, 605; redup., 607 ff.; No. of tenses, 610, 613; inflexion, 614 ff.; formation of moods and tenses in pass., 635 ff.; form in *ω* used for, 637-8; with double neg., 1069; synt., 1078 ff. See *Transitive*, *Intransitive*, *Pure*, *Impersonal*, &c.
- Versé*, 1170 ff.; its metres, 1173; completeness, 1174.
- Vocative*, 95; like nom., 108; 1 decl., 117, 118; of n. in aor., &c., 149; 3 decl., 139 ff.; in part. in *ω*, 235; synt., 843.
- Voices*, 401; act., 402; mid., 408; pass., 404; terminations act., 523; mid. and pass., 524, 525; obs. on, 570; pass., 1086.
- Vowels*, 3 ff.; pronoun, 10 ff.; accented, 32; vow. decl., 100 quantity, 112, 1149 ff.; contracted, 196 ff., 556.
- Wieling*, opt., 1064, II, (a); ind., do, ram.

# GREEK INDEX.

- $\alpha$ , vow., 2; quant., 3 ff.; in subst., 102; in neut. plur., 104; 1 decl. nom. end., 107; quant., 112; decl., 114, 115; voc. sing., 118; in contract., 126 ff.; 140; 3 decl. acc. sing., 165; adj. fem., 270; as numeral, 306; temp. augm., 490; in mood vow., 500 exc. 2; short by exc. in pure verbs, 531, (1); (2) cf. w.  $\epsilon$ , 543; in contr. verbs, 557; in Dor. dial., 560.  
 $\alpha$ , improp. diphth., 8.  
 $\alpha$ , in comp., 715.  
 $\alpha\alpha$ , adv. of laughter, 697.  
 $\alpha\gamma\alpha\theta\acute{\alpha}$ , compar., 321;  $\alpha\gamma\alpha\theta\acute{\epsilon}$ , w. fem. for masc., 866; gen. of attr., 937.  
 $\alpha\gamma\epsilon$ , as adv., 702.  
 $\alpha\gamma\epsilon\iota\omega$ , w. Att. red., 498.  
 $\alpha\gamma\eta\tau\alpha\sigma$ , 137.  
 $\alpha\gamma\epsilon\lambda\eta\delta\acute{\alpha}\nu$ , adv., 708.  
 $\alpha\gamma\kappa\upsilon\alpha$ , quant., 112, (b).  
 $\alpha\gamma\upsilon\iota\mu$ ,  $\alpha\gamma\upsilon\acute{\omega}$ , augm., 481; red., 497.  
 $\alpha\gamma\rho\acute{\alpha}\delta\iota$ , -θεν, adv. of place, 690.  
 $\alpha\gamma\rho\acute{\alpha}\nu\epsilon$ , adv. of mot., 690, 3.  
 $\alpha\gamma\upsilon\iota\alpha\varsigma$ , acc. pl., 218, exc.  
 $\alpha\gamma\chi$ , adv. with gen., 1060; w. dat., do. exc., 1, 1061.  
 $\alpha\gamma\chi\acute{\alpha}\delta\iota$ , w. gen., 1061, 2d.  
 $\alpha\gamma\omega\iota$ , part. pleon., 1110.  
 $\alpha\delta\alpha\kappa\rho\upsilon\varsigma$ , par., 293.  
 $\alpha\delta\acute{\alpha}\mu\alpha\upsilon\tau\omicron\varsigma$  (ἐξ), gen. of mat., 1041, note.  
 $\alpha\delta\epsilon\lambda\phi\iota\delta\acute{\epsilon}\omicron\varsigma$ , 142.  
 $\alpha\delta\acute{\iota}\kappa\tau\omega$ , with acc., 1025, 3, obs. 1; 1035, obs. 6.  
 $\alpha\delta\acute{\iota}\kappa\omicron\varsigma$ , decl., 272.  
 $\acute{\alpha}\delta\omicron\iota$ , ellipt. gen., 1048, obs. 2;  $\acute{\alpha}\delta\omicron$ , 8. n. 2.  
 $\acute{\alpha}\delta\rho\eta\sigma\tau\iota\omega\eta$ , patron., 251.  
 $\alpha\delta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$ , par., 272.  
 $\alpha\theta\acute{\epsilon}\alpha\tau\omicron\varsigma$ , w. gen., 991.  
 $\acute{\alpha}\theta\eta\eta\acute{\alpha}$ , contr., 128.  
 $\acute{\alpha}\theta\eta\eta\alpha\iota$ , plur., 244.  
 $\acute{\alpha}\theta\eta\eta\alpha\iota\omicron\varsigma$  (ὁ), as subst., 860.  
 $\alpha\theta\rho\acute{\alpha}\delta\omicron\varsigma$ , decl., 271.  
 $\Lambda\iota\acute{\alpha}\varsigma$ , voc., 175.  
 $\acute{\alpha}\iota\delta\eta$  =  $\acute{\alpha}\delta\eta$ , 3, n. 2.  
 $\alpha\iota\delta\omicron\upsilon\mu\alpha\iota$ , 1025, obs. 2, 9th.  
 $\alpha\iota\delta\acute{\omega}\varsigma$ , from stem, 156; obliqu. cases, 161; acc., 166; voc., 173; diala., 186; without plur., 243.  
 $\alpha\iota\upsilon\tau\omega$ , 531, (5), 532, exc.  
 $\alpha\iota\rho\acute{\epsilon}\omega$ , aug., 496; quant., 531, (5), 532, exc.  
 $\alpha\iota\rho\acute{\epsilon}\omicron\mu\alpha\iota$ , w. acc., 1025, obs. 9.  
 $\alpha\iota\sigma\chi\rho\acute{\alpha}\varsigma$ , compar., 318; gen. pl. emph., 997, obs. 4.  
 $\alpha\iota\sigma\chi\eta\iota\sigma\mu\alpha\iota$ , w. part. and infin., 1105, obs. 3.  
 $\alpha\iota\tau\acute{\epsilon}\omega$ , augm., 483; w. two acc., 1033.  
 $\alpha\iota\tau\omicron\mu\alpha\iota$ , 531 (2).  
 $\alpha\iota\kappa\eta\kappa\alpha$ , perf. red., 499.  
 $\alpha\kappa\mu\acute{\eta}$ , for  $\alpha\gamma\mu\acute{\eta}$ , 66, obs. 7.  
 $\alpha\kappa\omicron\iota\omega$ , Att. red., 499; ins.  $\sigma$  in pass., 533; fut. mid., 404, obs. 4; w. acc. or gen., 1000, exc. 2; w. gen. and acc., 1029; w. part. and infin., 1105, obs. 3.  
 $\alpha\kappa\omicron\sigma\tau\acute{\omicron}\varsigma$ , -έος, 435.  
 $\alpha\kappa\rho\alpha\tau\epsilon\iota\alpha$ , with gen., 985, obs. 3.  
 $\alpha\kappa\omega\iota$ , 294, exc. 1; dat. w.  $\epsilon\sigma\tau\iota\nu$ , 1017, obs. 3.  
 $\alpha\lambda\delta\eta\sigma\kappa\omega$ , new pres. irreg. v., 678.  
 $\alpha\lambda\epsilon\iota\phi\alpha\rho$ , irreg. n., 240.  
 $\alpha\lambda\epsilon\iota\phi\omega$ , Att. red., 499.  
 $\alpha\lambda\acute{\epsilon}\omega$ , 531, 2.

*ἀλφειά*, quant., 112, (b); w. art., 910.  
*ἀλφύες*, 159, 161.  
*ἀλφύης*, par., 291;  
*ἀλφύη*, attract., 937, note 1.  
*ἄλγος*, w. dat., 1060, exc. 1.  
*ἄλσκις*, new pres. irreg. v., 678; augm., 481; pass. w. acc. and gen., 1028, obs. 1.  
*ἄλς*, form., 154, exc.; no plur., 243.  
*ἄλκη*, irreg., 237.  
*ἄλλὰ*, *ἀλλὰ γάρ*, 790, *ἀλλὰ γε*, 792.  
*ἄλλήλων*, decl., 353, 1043.  
*ἄλλοδαπός*, 340, obs.  
*ἄλλοιός*, w. gen., 998, obs. 14, 1st.  
*ἄλλος*, decl., 345; indef., 367; w. gen., 998, obs. 14, 1st; dat. of repet., 1022, note.  
*ἄλλότριος*, w. gen., 998, obs. 14, 1st.  
*ἄλλ' οὐδέ*, 794.  
*ἄλλ' οὖν γε*, 793.  
*ἄλλσκις*, w. gen., 1006, 4.  
*ἄλφα*, in decl. noun, 242.  
*ἄλφια*, 244.  
*ἄμα*, with dat., 1062; with part., 1109.  
*ἀμαρτάνω*, form., 462, 678; w. gen., 1006, 9.  
*ἀμείνων*, 321.  
*ἀμελέω*, w. gen. 1001.  
*ἀμείβομαι*, w. acc., 1025, obs. 1, 5th.  
*ἄμός*, decl. for *ἡμέτερος*, 372, obs. 2.  
*ἀμπέχομαι*, augm., 487.  
*ἀμμιγα*, w. gen. or dat., 1061, 1st.  
*ἀμύνω*, w. gen., 1006, 7.  
*ἀμφί*, prep., 753, 1076.  
*ἀμφιβέβηκας*, 418, obs. 7.  
*ἄμφο*, pron., 360, obs. 2; w. plur. v., 361.

*αν*, strengthening addition to root, 462.  
*ἄν*, modal adv., 797 ff.; w. imperf. ind., 1078, (3); in cond. prep., 1079, (2); 1082, 2, 1118; in indep. claus., 1084, (b) ff.; w. opt. for imper., 1084, (d).  
*ἄν* (for *ἐάν*), conjunc., 799; w. subj., 1082, 1, 1118.  
*ἄν* = *ἄ* *άν*, 49.  
*ἀνά*, prep., 735, 1074.  
*ἀνάβασις*, w. double gen., 985, obs. 7.  
*ἀναβλέπω*, w. dat., 1018.  
*ἀναλίσκω*, augm., 484.  
*ἀναμνάσθαι*, mid., 404, 5.  
*ἄναξ*, nom., 153; gen., 160; par., 181.  
*ἀνατέλλω*, trans. and intr., 381.  
*ἀνάπαλιν*, adv. w. dat., 1061, 3.  
*ἀνάσσω*, w. gen., 1008.  
*ἀνάσσω*, w. syll. augm., 481; w. double dat., 1016, obs. 2.  
*ἀνδράποδον*, irreg. dat. plur., 237; *-δοσι*, adv., 707.  
*ἄνευ*, w. gen., 1060.  
*ἀνέχομαι*, augm., 487.  
*ἀνήκοος*, w. gen., 991.  
*ἀνήρ*, euphon. gen., 74; accent, 147, exc. 1; voc. sing., 169, 170; dat. pl., 179; par., 183.  
*ἀνήρ*, cras., 49.  
*ἀνθέμων*, gen. of mat., 985, obs. 4.  
*ἀνιδρωτί*, adv. in *τι*, 706.  
*ἀνοίγω*, doub. aug., 482, 497.  
*ἀνορθόω*, augm., 487.  
*ἀνοχλῶ*, augm., 487.  
*ἀνταμείβομαι*, 1025, obs. 1, 5.

*ἀντί*, prep., 727, 1072; price, 1053.  
*ἀντιβολέω*, augm., 489.  
*ἀντικρύ*, adv. w. gen., 1060.  
*ἀνύω*, short fut., 531(4); pass. tens., 532.  
*ἄνω*, compar., 326; adv. of place, 710; *ἄνωθεν*, 710.  
*ἄνώγεω*, Att. 2 decl. par., 138.  
*ἄσιος*, w. gen., 976; w. inf., 1090.  
*ἄπαγε*, adv. of rejection, 697, obs. 2.  
*ἀπαλλῆσσω*, w. gen., 1006, 3.  
*ἀπαντικρύ*, adv. w. gen., 1060.  
*ἀπέφθινθον*, aspir. exc., 59, exc. 3.  
*ἀπέχω*, *ἀπέχομαι*, with gen., 1006, 6.  
*ἄπλῶς*, contr., 128.  
*ἄπλους*, comp. 313.  
*ἐπὶ*, prep., 728, 1072; *ἀπο*, after case, 1076, obs. 5.  
*ἀποδείκνυμι*, w. doub. acc., 1035, obs. 5.  
*ἀποδιδράσκω*, 1025, obs. 2, 7.  
*Ἀπόλλων*, w. short voc., 170.  
*ἀπομάχομαι*, w. acc., 1025, obs. 2, 8.  
*ἀποστερέω*, w. gen., 1006, 2; w. 2 cas., 1035, obs. 7.  
*ἀποτυγχάνω*, *-ομαι*, with gen., 1006, 9.  
*ἀπρομέτω*, dat. of loose relation, 1045.  
*ἄρα*, 787, 805.  
*ἄρα*, 806.  
*ἀργύρεος*, decl., 271, exc.  
*ἀρείων*, 321.  
*ἀρέσκει*, impers. v., 667.  
*ἀρέσκω*, 463.  
*ἀρετῆς*, gen. of cause,

- 1041; gen. after adv., 1044, 4.  
 \**ἄρης*, irreg. decl., 236;  
*ἄρης*, gen. in respect of, 1044, 2.  
*ἄρι*, *ἐρι*, intens. partic., 716.  
*ἀρκέω*, short fut., 531, (2); *ἄρκει*, impers., 667.  
*ἀρμόζω*, 460.  
*ἀρνέομαι*, dep. w. acc., 1039, obs. 4.  
*ἄρυνναι*, 609, obs. 3.  
*ἀρώ*, short fut., 531, (3).  
*ἀρπάζω*, 460.  
*ἄρπαζ*, compar., 330.  
*ἄρρηγν*, 287.  
 \**Ἀρτεμις*, voc., 172.  
*ἄρνω*, short fut., 531, (4).  
*ἄρχην*, *ἀρχάς*, adv. acc., 701, 1044, note 2.  
*ἄρχω*, w. gen., 1008, 1;  
*ἀρχομαι*, do., 6.  
*ἀσμένω*, η, scil., *ἐμοί*, 1017, obs. 4.  
*ἄσσα*, and *άσσα*, dial., 372, obs. 2.  
 -*αται*, -*ατο*, 3 pl. Ion. for -*νται*, -*ντο*, 600.  
*ἄστυ*, 162.  
*ἄτερ*, w. gen., 1060.  
 \**Ἀτρίς*, 59, obs. 6.  
 \**Ἀτρείδης*, par., 120.  
*ἄττα*, *άττα*, dial., 372, obs. 2.  
*ἀτυχέω*, augm., 491.  
*αυαίνω*, augm., 483, exo.  
*αὐθεντέω*, with gen., 1008, 1.  
*αὐξάνω*, augm., 483.  
*αὐτίκα*, w. part., 1109.  
*αὐτός*, intens. pron., 341; uses, 342 ff.; compar., 324; par., 345; αὐτοῦ refer. to fem., 876; αὐτοῖς referring to *ἐθνη*, 884; nom. by attrac., 1094; ethical dat., 1010, rem.  
*αὐτοῦ* = *ἐαυτοῦ*, 350.  
*αὐτοχειρί*, adv. in ι, 705.  
*ἄφαρ*, compar., 326.  
*ἄφαιρούμαι*, w. two acc., 1006, obs. 5.  
*ἄφθονος*, compar., 330.  
*ἄφνειός*, w. gen. or dat., 1013, obs. 1.  
*ἄφρων*, com., 316.  
*ἄφιη*, accent, 109, exc.  
*ἄχαλκος*, w. gen., 997, obs. 7.  
*ἄχρη*, *ἄχρης*, w. gen., 1059, 1060; w. dif. cases, 1061, 6.  
*ἄψανστος*, w. gen., 1014, obs. 3.  
 β, mute, 14; w. σ forming ψ, 20, 61; euphon. changes, 56, 57; num., 306.  
*βάβαι*, adv. admir., 697, obs. 2.  
*βάδην*, adv. in *δην*, 706.  
*βαθὺς*, dial., 185; compar., 319.  
*βαίνω*, 408, obs.; irreg. v. perf., 585; part. *βεβώς*, 288; 2 aor., 610, obs. 4.  
*Βάκχος*, 59, obs. 6.  
*βάλλω*, liqu. v., 461, 467; perf., 549, (2), 550; fut., 583.  
*βάπτω*, 458, 471.  
*βασίλεια*, 112, (b).  
*βασιλεύς*, from dig., 158; acc., 166; voc., 169; dial., 185; dat. plur., 178; par., 218; compar., 322; for *ὁ βασι*, 912.  
*βασιλεύω*, w. gen., 1008, 2.  
*βέβαια βέβηκα*, fr. *βαίνω*, 585; *βεβαώς*, *βεβηκώς*, part., 588.  
*βελτίων*, par., 223.  
*βῆμα*, par., 152.  
*βήσσω*, 459.  
*βια*, w. gen., poet., 985, obs. 6.  
*βιβώ*, Att. fut. of *βιβάζω*, 541, 576.  
*βιώσκω*, pres. from *βίω*, 678.  
*βλάπτω*, mid., 403; form., 458; w. acc., 1025, obs. 1, 4.  
*βλαστώνω*, red., 495.  
*βλέπω*, red., 495; trans., 1025, obs. 8, 2.  
*βότρυς*, gen., 160; acc., 166; voc., 169.  
*βοηλή*, collect. n., 867.  
*βούλομαι*, augm., 478; imperf. ind. without *ἄν*, 1079, rem. 4.  
*βουλομένω*, dat. w. *ἔστιν*, 1017, obs. 3.  
*βοῶς*, fr. dig., 158; acc., 166; dat. pl., 178; par., 184; contr., 222.  
*βραδύς*, compar., 319.  
*βραχεῖ*, dat. of excess, 1052.  
*βροντᾶ*, w. subj. omit., 956, obs. 2.  
*γάλα*, irreg. n., 240.  
*γαμέω*, fut., 531, (5).  
*γαμέω*, perf., 418, obs. 7; fut., &c., 531, (5).  
*γαρ*, 808-9, 1076, obs. 4, 1119.  
*γάρ*, conj., 808-9, 1076, obs. 4; 1119.  
*γαστήρ*, decl., 163; dat. pl., 179.  
*γέ*, 810.  
*γέα γῆ*, 127; without pl., 243.  
*γελασέω*, desider. v., 673.  
*γελῶω*, w. short fut., 531 (1); pass. tens., 532; Dor., 580.  
*γέλως*, 138, obs.; irreg. n., 237.

- γένος, dat., 1016, obs. 2; gen., 1043.  
 γενεῖσθαι, incept. v., 675.  
 γεραίος, compar., 330.  
 γέρον, ὡς γέροντι, 1023, obs. 3.  
 γένυ, ins. σ, 533, (b).  
 γηθόμαι, w. acc., 1025, obs. 2, 9.  
 γηράσκει, fr. γηράω, 677.  
 γίγνομαι, red., 464; w. part., 1108.  
 γιγνώσκω, 400, obs.; red., 463; perf., 495; pass. tens., 533.  
 γλῆκίς, decl., 277, 3; compar., 319.  
 γλῆφω, perf., 495.  
 γνώωμι, dat., 1016, obs. 2.  
 γόνυ, irreg. n., 239, 240.  
 γραπτός, verb. adj., 435.  
 γράφω, act. and mid., 404, obs. 3, 3; perf. fut., 421; γράφομαι, w. gen., 1028, obs. 2.  
 γραῦς, fr. διγ., 158.  
 γυνή, voc., 172; irreg., 233; nom., 240.  
 δά, intens., 716.  
 δαήρ, accent in voc., 147, exc. 1.  
 δαίμων, par., 183; gen. pl. of source, 985, obs. 4.  
 δάκρυ, δάκρυον, irreg. n., 235.  
 δάκτυλος, acc. in respect to, 1044, II.  
 δαμάω, short fut., 531, (1).  
 δαπάνης, gen. of circum., 987, obs. 10.  
 δας, accent, 148, exc. 3.  
 δέ, conj., 811, 1119.  
 δε, paragog., 188, 1048, obs. 3.  
 δεῖ, impers. v., 671; w. 2 cas., 1023, obs. 1; do., exc. 1.  
 δέικνυμι, 609, obs. 3; 630.  
 δεικνύς, par., 283.  
 δεινα, indef. pron., 367; decl., 369.  
 δεινός, w. inf., 1090.  
 δέλεαρ, irreg. n., 240.  
 δελφίς and -φιν, 154, exc.  
 δέμας, w. circuml. gen., 985, obs. 6; limit. acc., 1044, II.  
 δένδρον, irreg. decl., 237; gen. pl., 1043; δένδρα, w. part., 1101.  
 δέομαι, w. gen., 1006, 1020; w. inf., 1090, obs. 1.  
 δέον, τό, impers., 671; absol., 1112, obs. 4.  
 δέοντα, ἐνός, &c., 303, obs. 4.  
 δέρκω, 683.  
 δεσμός, irreg. decl., 230.  
 δεσπότης, w. gen., 1008, 1.  
 δεινρό, w. dat. or acc., 1061.  
 δευτεραίος, adj. for adv., 304, obs. 2; 865.  
 δεύτερος, ord. num., 304; w. gen., 998, obs. 14, 1.  
 δέχομαι, par., 666.  
 δέω, 531, (5); δέσν, contr., 559, obs. 1.  
 δή, 812, 1119.  
 δηλήμων, w. gen., 988.  
 δηλός ei, 1105.  
 δηλώω, contr. par., 569.  
 διά, prep., 739 ff.; w. acc. of cause, 1046, obs. 3; 1075.  
 δια, poet. w. gen., 997, obs. 7.  
 διατάω, augm., 488, rem.  
 διακονέω, augm., 488, rem.  
 διαλέγομαι, 404, obs. 3, 4.  
 διαλειπὼν χρόνον, 1110.  
 διαλλάττω, w. gen., 1006, 6.  
 διαλύομαι, mid., 404, obs. 3, 4.  
 διατελέω, w. part., 1107.  
 διαφέρει, impers. v., 1023, obs. 1.  
 διαφέρω, w. gen. or dat., 1006, 6.  
 διάφορος, w. gen., 976, 998, obs. 14.  
 διδάσκει, w. two acc., 1033.  
 διδμη, red. from δέω, 682.  
 διδοίς, form., 155; par., 282.  
 διδράσκω, 463.  
 δίδωμι, 464; par., 630; 1 aor., 645; pass. tens., 647.  
 δέχω, w. gen., 1006, 6.  
 δικάζω, w. acc. and gen., 1028, obs. 1.  
 δικερως, 310, obs.  
 δίκη, adv. acc., 701.  
 διορίζω, w. gen., 1006, 7.  
 διπλάσιος, w. gen., 998, obs. 14, 2.  
 διπλῶς, mult. num., 310.  
 δίπους, 164; acc., 167; neut., 289.  
 δίς, num. adv., 310.  
 διαφθερῶν, gen. of mat., 1041, obs. 3.  
 δίφρος, irreg. n., 229.  
 δίχα, distrib., 310; w. gen., 1060.  
 διψάω, contr. irreg., 559, obs. 2.  
 διώκω, w. gen., 1006, 7; 1027; w. prep., 1028; do., obs. 1.  
 δμῶς, accent, 148, exc. 3.  
 δοκεῖ, impers. v., 670; w. dat., 1023; constr., 1095, obs. 4.  
 δοκέω, 465; tens., 470,

677; fut., 583; δο-  
κοῖν, absol. part.,  
1112, obs. 4.  
δόρυ, par., 182; irreg.  
nom., 239, 240.  
δουλευτέον, verbal con-  
str., 1015, obs. 4.  
δοῦλος, w. gen. or dat.,  
1013, obs. 1.  
δοῦς, form., 155; ac-  
cent, 148, exc. 3.  
δράσον, imper., 1085, 4.  
δραχμῶν, gen. of price,  
1009.  
δύς, subst. num., 310.  
δύναμαι, irreg. augm.,  
478, rem.; depon.,  
610, obs. 5.  
δυναστεύω, w. gen.,  
1008.  
δύς, 718, 490.  
δυσταρεστέω, augm., 490.  
δυστηχέω, augm., 490,  
718.  
δύο, num., 300, obs. 2.  
δύω, num., 300.  
δύω, perf. pass., 532.  
δῶ, apoc. for δάμα, 52,  
6; 242.  
ε, vow., 3, 5; contr.,  
200; as num., 306;  
strength. vow., 463  
ff.; syll. augm., 477,  
478; for temp. augm.,  
481; for red., 494;  
mood vow., 508, 509.  
ἐ, acc. pron., 334, 340.  
ἐάν, conj., 799; in de-  
pend. claus., 1081,  
rem. 1; expressing  
doubt, 1082, 1.  
ἐαρ, contr., 224.  
ἐαυτοῦ, par., 347.  
ἐῶ, augm., 482; long  
in fut., 530, rem. 1.  
ἐβαν, for ἐβησαν, 640.  
ἐβην, 400, obs.  
ἐγγύθεν, adv., 1061.  
ἐγγύς, adv. compar.,  
326; w. gen., 973;  
1061, 1.

ἐγείρω, perf., 499; 2  
aor., 681.  
ἐγκαλέω, w. acc. and  
dat., 1028, obs. 3.  
ἐγκρατεία, w. gen., 985,  
obs. 3.  
ἐγνώκα, perf. of γινώ-  
σκω, 495.  
ἐγνων, 400, obs.  
ἐγγήγορα, perf. of ἐγεί-  
ρω, 499.  
ἐγχειρέω, augm., 489.  
ἐγώ, w. num., 304, obs.  
3; par., 334; dial.,  
372; after compar.,  
998, obs. 9.  
ἐδωκα, 1 aor. of δίδωμι,  
645.  
ἐθέλω, 684.  
ἐθηκα, 1 aor. of τιθεμι,  
645.  
ἐθίζω, augm., 482.  
εἰ, w. μή, 1066; w. ind.,  
1078, (1); in hyp.  
prop., 1079, (1); do.,  
(2); w. opt., 1081,  
(1); w. hyp. prop.,  
1082, 2; of wishing,  
697, obs. 2; 1084, II.,  
rem.  
εἰα, adv. of parising,  
697, obs. 2.  
εἶδαρ, irreg. n., 240.  
εἶδω, 418, obs. 8.  
εἰδώς, part. from οἶδα,  
661; w. gen., 992;  
w. acc., do., note.  
εἰεν, as adv., 702.  
εἰεν ἂν, 1084, II., (b).  
εἶθε, adv. wishing, 697,  
obs. 2; w. opt., 1084,  
II., (a).  
εἶκα, augm., 482.  
εἰκάσω, augm., 484.  
εἰκάς, num. subst.,  
310.  
εἶκω, w. gen., 1006, 8.  
εἰληφα, perf., 495, rem.  
εἰληχα, perf., 495, rem.  
εἶλον, 2 aor. of αἰρέω,  
482.  
εἶμαι, par., 656.

εἰμαρται, perf. from μέ-  
ρομαι, 495, rem.  
εἰμί, w. part. periphr.,  
430, 1108; w. part.,  
433; accent, 444;  
par., 652; dial., 653;  
w. gen., 999; εἰσίν,  
w. two subst. sing.,  
958.  
εἰμι, par., 654.  
εἰπέ, imper. accented,  
438; for plur., 1085,  
2.  
εἶπον, 1 pl., subj. del.,  
1084, (c).  
εἶρηκα, perf., 495, rem.  
εἰργομαι, w. gen., 1006,  
5.  
εἰς, prep., 736, 1074; w.  
ῥδου, 983, obs. 1; w.  
acc. for dat., 985.  
εἰς, num., 309; par.,  
299 = superl., 882.  
εἰσα, augm., 482; par.,  
657.  
εἰσομαι, fut. of οἶδα, 661.  
εἰσω, w. gen., 1060; w.  
gen. or acc., 1061,  
4.  
ἐκ or ἐξ, prep., 729,  
1072; w. pass., 1037,  
note.  
ἐκαστος, distrib. pron.,  
872.  
ἐκεῖνος, dem. pron., 345,  
354; in contrast,  
886, 888.  
ἐκέρνυε, w. subj. omit.,  
956, obs. 2.  
ἐκκλησιάζω, augm., 489.  
ἐκποδών, w. gen., 1061,  
2.  
ἐκτός, w. gen., 1060;  
ἐκτοσθεν, do.  
ἐκφύγω, w. gen., 1006,  
4.  
ἐκών, 294, exc. 1; w.  
εἶναι, 1096, obs. 3, 1.  
ἐλαιον, defect. n., 243.  
ἐλαίνω, Att. red., 499;  
fut. short, 531, (1);  
perf. pass., 532, exc;

- strength. pres., 677;  
 Att. fut., 577.  
*ελάχιςτος*, compar., 328.  
*ελαχύς*, compar., 320,  
 note, 321.  
*ἐλάω*, 531, 1; 677.  
*ἐλέγχω*, perf. pass.,  
*ἐλήλεγμαι*, 540, note.  
*ἐλεος*, irreg. decl., 236.  
*ἐλεύθερος*, w. gen., 985;  
 obs. 3; w. gen. of  
 dat., 1013, obs. 1.  
*ἐλευθέρω*, w. gen.,  
 1006, 3.  
*ἐλήλακα*, perf. of *ἐλαί-  
 νω*, 499.  
*ἐλάσω*, augm., 482.  
*ἐλθέ*, 2 aor. imper. ac-  
 cent, 438.  
*ἐλκω*, augm., 482.  
*ἑλλάς*, as adj., 858, 1.  
*ἐλλείπει*, impers. with  
 gen. and dat., 1023,  
 obs. 1.  
*Ἑλληνιστί*, adv., 707.  
*ἐλμυς*, 71, obs. 8.  
*ἐμαντοῦ*, 347 ff.  
*ἐμβεβλήσθω*, contin.  
 perf., 409, obs. 2;  
 418, obs. 7.  
*ἐμέω*, short in fut., 531,  
 (2); Att. red., 498.  
*ἐμεινωτοῦ*, Ion., 352.  
*ἐμμένω*, augm., 485,  
 obs. 2; red., 500.  
*ἐμός*, poss. pron., 340;  
*ἐμόν αὐτοῦ*, 900;  
 emph., 902; τὸ ἐμόν  
 = *ἐμε*, and τὰμά =  
*ἐλῶ*, 904.  
*ἐμπαλιν*, w. dat., 1061,  
 3.  
*ἐναντιόμαι*, augm., 489.  
*ἐν*, in comp., 71, obs. 8;  
 prep., 732; idiom.,  
 1046, obs. 6; r., 1073;  
 used adv., 1076, obs.  
 3; tmesis, do., obs.  
 4.  
*ἐνδέχεται*, impers. v. w.  
 gen. and dat., 1023,  
 obs. 1.
- ἐνδύειν*, w. two acc.,  
 1035, obs. 2.  
*ἐνεκα*, w. gen., 1046,  
 obs. 3, 1060; *ἐνεκεν*,  
 w. gen., 1060.  
*ἐνημμένοι*, fr. *ἐνάπτω*,  
 poss. w. acc., 1039.  
*ἐνθάυτα*, 53, obs.  
*ἐνθυμονμένους*, acc. for  
 gen., 1094, obs. 2.  
*ἐνιαυτῷ*, dat. of excess,  
 1052.  
*ἐννύμι*, strength, irreg.  
 v., 677.  
*ἐνοχος*, w. gen. or dat.,  
 1013, obs. 1.  
*ἐντός*, 69; with gen.,  
 1060.  
*-έντω*, end. for *ένωσαν*,  
 636.  
*ἐνώπιον*, w. gen., 1059,  
 obs. 1.  
*ἐξεστίν*, impers. v., 856,  
 obs. 3; with dat.,  
 1023.  
*ἐξέρχομαι*, prep. in  
 comp., 1077.  
*ἐξῆς*, w. gen. or dat.,  
 1061.  
*ἐξόν*, acc. absol., 1112,  
 obs. 4.  
*ἐξουσιάζω*, with gen.,  
 1008, 1.  
*ἐξοχος*, w. gen., 997,  
 obs. 7.  
*ἐζω*, compar., 326; w.  
 art., 1056; w. gen.,  
 1060.  
*ἐοικα*, plup. augm., 482.  
*ἐολπα*, plup. augm.,  
 482.  
*ἐοργα*, plup. augm., 482.  
*ἐός*, *ῆ*, *ον*, dial., 372,  
 obs. 2.  
*ἐορτάζω*, augm., 482.  
*ἐπαιτιόμαι*, w. acc. and  
 gen., 1028, obs. 1.  
*ἐπεί*, w. ind., 1078, (1);  
 w. subj. and opt.,  
 1081, (1).  
*ἐπειδάν*, w. *μή*, 1066, 1;  
 w. subj., 1081, rem. 1.
- ἐπεκτείνω*, w. gen., 1060.  
*ἐπέεμαι*, w. acc. and  
 gen., 1028, obs. 1.  
*ἐπί*, prep., 757 ff.; dat.  
 of price, 1053, obs.;  
 r., 1076.  
*ἐπιδέω*, pass. w. acc.,  
 1039, obs. 3.  
*ἐπιεικέσι*, dat. of attrac.,  
 1095, obs. 5.  
*ἐπικούρημά*, with gen.,  
 985, obs. 3.  
*ἐπίκορος*, w. gen., 994.  
*ἐπιλαμβάνομαι*, w. acc.  
 and gen., 1028, obs.  
 1.  
*ἐπίλειπω*, 1025, obs. 2,  
 6.  
*ἐπιμελοῦμαι*, with gen.,  
 1001, 1.  
*ἐπινορέω*, w. acc., 1025,  
 obs. 2, 8.  
*ἐπίπροσθεν*, with gen.,  
 1061, 2.  
*ἐπισκεπτέον*, w. gen. of  
 dat., 1015, obs. 4.  
*ἐσπλείουσι*, dative of  
 loose relation, 1045,  
 4.  
*ἐπιστατέω*, with gen.,  
 1008, 4.  
*ἐπιτρέπεται*, pass. with  
 acc., 1038, obs. 2, 3.  
*ἐπομαι*, augm., 482.  
*ἐπραθον*, 2 aor., *πέρθω*,  
 52, 8; 74.  
*ἐργάζομαι*, augm., 482;  
 perf., 497.  
*ἐρετμός*, irreg. n., 229.  
*ερητεῖω*, w. gen., 1006,  
 5.  
*ἐρι*, intens. part., 716.  
*ἐρις*, acc., 168.  
*Ἑρμίας*, *ῆς*, contr. n.,  
 127.  
*Ἑρπας*, *ἐρπύζω*, augm.,  
 482.  
*ερρίφα*, perf. of *ρίπτω*,  
 444.  
*ἐρπύζω*, frequent., 674.  
*ἐρρώμενος*, compar.,  
 325.

*ἐρχομαι* φράσω, 1106.  
*ἐρώνυλος*, dim., 253.  
 -ες, changed into *ος*, in  
 3 decl. neut., 159.  
*ἐσθίω*, w. gen., 1003;  
 w. acc., do.  
*ἐσταμεν*, by syncope,  
 646.  
*ἐσπεός*, Ion. part., 589.  
*ἐστί*, w. gen., 999; w.  
 dat., 1016.  
*ἐστινοί*, *ἐστω* *δοτις*, 939;  
*ἐστω* *ὅπου*, 940; *ἐστω*  
*ὅτε*, do.  
*ἐστίαω*, augm., 482.  
*ἐσώς*, part. perf., *ιστημι*,  
 538.  
*ἔσω*, compar., 326; w.  
 gen., 1060.  
*ἐτερος*, indef. pron.,  
 299, obs. 1, 367; w.  
 gen., 998, obs. 14, 1.  
*ἐτρησία*, accent, 109,  
 exc.  
*εὖ*, in augm., 490;  
 meaning, 718; *εὖ*  
*λέγειν*, 1034; *εὖ ἔχει*,  
 1044.  
*εὖγε*, adv. of praise,  
 697, obs. 2.  
*εὐγενής*, acc., 166, rem.  
*εὐδοκίμειω*, augm., 490.  
*εὐεργετέω*, aug., 490;  
 w. acc., 1025, obs. 1,  
 4.  
*εὐηθέστατον*, intens. su-  
 perl., 881.  
*εὐθύς*, with partic.,  
 1109.  
*εὐνοία*, dat. of cause,  
 1046, obs. 1.  
*εὐρέ*, imper. 2 aor., ac-  
 cent, 438.  
*εὐνοια*, quan., 112 (b).  
*εὐνοικ*, compar., 313.  
*εὐνοί*, adv., 697, obs. 2.  
*εὐορκέω*, augm., 490.  
*εὐπατρις*, fr. stem, 164.  
*εὐπορός*, w. gen. or dat.,  
 1013, obs. 1.  
*εὐρέω*, root of *εὐρίσκω*,  
 531, (5), 469.

*εὐρίσκω*, threefold form,  
 469 ff.; augm. 484;  
 formation, 678.  
*εὐρος*, acc. of specif.,  
 1025, obs. 6.  
*εὐρύς*, compar., 315.  
*εὐσεβής*, compar., 315.  
*εὐχαρίς*, par., 293.  
*εὐχομαι*, w. dat., 1018.  
*ἐφεξής*, w. gen. or dat.,  
 1061.  
*ἐφρα*, 1 aor. act., 548.  
*ἐφυλό*, 5, exc. 1.  
*ἐχθιστος*, w. gen., 997,  
 6.  
*ἐχθρός*, compar., 318.  
*ἐχόμενα*, dual w. neut.  
 pl., 871.  
*ἐχρην*, impera., 672.  
*ἐχω*, for *ἔχω*, 59, obs.  
 3; augm., 482; w.  
 gen., 1006, 5.  
*ἐψενσμαι*, perf., 494.  
*ἔω*, root of *ἵημι*, 608.  
*ἔως*, w. ind., 1078, 1  
 with subj. and opt.,  
 1081 (1).  
*Ϝ*, 44, 45, 158.  
*ζ*, origin, 18; resolved,  
 20; verbal charac.,  
 460.  
*ζά*, intens. part., 716.  
*ζάω*, contr. v., irreg.  
 contr., 559, obs. 2.  
*ζέω*, short fut., 531, (2).  
*ζυγός*, irreg. n., 229.  
*ζω*, frequent. term., 674.  
*ζῶα*, neut. pl. with v.  
 sing., 957.  
*ζώννυμι*, -νύω, new  
 pres., 678.  
*η*, vow. quan., 3; end.  
 of 1 decl., 107; of  
 3 decl., 248; temp.  
 augm., 480; subj.  
 mood vow., 509.  
*ἦ*, conj., than; w. com-  
 par., 879, 998, obs.  
 9; w. inf., 1098.

*ἡ*, article, fem., *ἡ αὐριον*,  
 scil. *ἡμέρα*, 918.  
*ἡβάσκω*, incept. v., 675.  
*ἡγεμονεύω*, with gen.,  
 1008, 3.  
*ἡγήομαι*, w. gen., 1008,  
 3.  
*ἡγεμονίη*, w. doub. gen.,  
 985, obs. 7.  
*ἡδε*, 892.  
*ἡδομένα*, scil. *ἐποί*,  
 idiom., 1017, obs. 3.  
*ἡδύς*, par., 277.  
*ἡγκόσεν*, plup. *ἀκούω*,  
 499.  
*ἡλθεν*, w. inf., 1087,  
 obs. 4.  
*ἡλεκιστών*, gen. part.,  
 978.  
*ἡλίκος*, correlative, 370,  
 941.  
*ἡμαι*, par., 658.  
*ἡμαρ*, irreg. n., 240.  
*ἡμεδαπός*, gent. poss.  
 pron., 340.  
*ἡμέρα*, acc. of cont.  
 time, 1049, obs. 2;  
 dat. of means, do.;  
 gen. date from, do.  
*ἡμέτερος*, deriv., 340;  
 emphat., 902.  
*ἡμι*, half, 304, obs. 1.  
*ἡμιτάλαντον*, 304, obs.  
 1.  
*ἦν*, conj. = *ἐάν*, 709; w.  
*μή*, 1066.  
*ἦν*, imperf. of *εἰμί*, 652.  
*ἦνικα*, adv., 697.  
*ἦπαρ*, par., 182; acc.  
 of limit, 1039, obs. 3.  
*Ἡρακλῆς*, *ἦρ*, contr.  
 par., 225; dat., 1046,  
 6.  
*ἦρος*, form., 156, 161;  
 acc. 166 rem.; decl.  
 215, obs. 2.  
*Ἡρας*, gen. of cause,  
 985, obs. 4.  
*ἦρχομαι*, augm., 484;  
 imperf. without *ἄν*,  
 1079, rem. 4.  
*ἦχώ*, contr. par., 314.



- ὁλῆς, irreg. decl., 236.  
 θανάτω, desider. v., 673.  
 θάνατος, gen. w. τέλος, 985, obs. 6; dat. of instr., 1046, obs. 4.  
 θάτερον, irreg. crasis, 57, 3.  
 θαναμάζω, w. gen., 1001.  
 θάφθεις, 1 aor. part. pass., 59, exc. 3.  
 θέμις, irreg. n., 239.  
 θέρ, adv. ending, 188, 1048, obs. 3.  
 θέος, compar. as adj., 322.  
 θεσμός, irreg. n., 229.  
 θέω, short fut., 531, (6).  
 Θήβησι, 121.  
 θήρ, par., 151.  
 θι, adv. ending of place, 183, 1048, obs. 3.  
 θλάω, short fut., 531, (1).  
 θνήσκω, intr. v., 404, obs. 2; trans., 467.  
 θοιμάτιον, irreg. contr., 57, 3.  
 θράσων, amplif., 254.  
 θράνω, 533, (b).  
 θρίξ, par., 180.  
 θυγατήρ, decl., 163.  
 θυέλλη, dat. of repetit., 1022, note.  
 θυμάς, 117, obs. 1.  
 θώς, accent, 148, exc. 3.  
 ι, as vow., 3, 5; forms diphth., 7; end. 3 decl., 192; contr., 199, 205; lengthened in temp. augm., 480; in comp. adj., 320, note; in verb. roots, 459 ff.; in red., 464; w. pron. emph., 356.  
 ι, num., 309.  
 ιδέ, imper., 2 aor., 438; as adv., 1063, obs. 4.  
 ιδέσθαι, for ὥστε ιδέ, 1090, obs. 4.  
 ιδέμεναι, 661, obs. 4.  
 ιδόντι, w. ὥς, 1023, obs. 3.  
 ιδού, adv. w. nom., 1063, obs. 4.  
 ιεῖ, imp. for ἰεθί, 635.  
 ἰημι, par., 655.  
 ἴησους, 240.  
 ἰθι, ἰδε, as adv., 702.  
 ἱκανός, compar., 314.  
 ἱκετεύω, augm., 480.  
 ἱκετο, 2 acc., 1017, rem. 3.  
 ἱμάσσω, 679.  
 ἱνα, conj., 786; w. μή, 1066, 1; in depen. claus., 1081; in final claus., 1084; w. ind., 1084, rem. 2.  
 ἰού, ἰώ, adv., 697, obs. 2.  
 ἰσμεν, Ion. ἰδμεν, 661, obs. 4.  
 ἰππικόν (τό), collect., 861.  
 ἰππότης, dial., 121.  
 ἰς, 45; w. part. gen., 985, obs. 6.  
 ἰσμεν, Ion. ἰδμεν, 661, obs. 4.  
 ἰσόρροπος, w. gen. or dat., 1013, obs. 1.  
 ἰσος, w. gen. or dat., 1013, obs. 1.  
 ἰστη, imper., 634.  
 ἰστημι, pres. from στάω, 682; par., 630.  
 ἰστω, imper., 641.  
 ἰσχυρός, comp., 314.  
 ἰχθύς, contr. par., 222.  
 -ῶ, Attic fut., 541, 578.  
 ἰωμεν, subj. exhort., 1084, (a).  
 Ἰώνων, w. doub. gen., 985, obs. 7.  
 κ, mute, 14 ff.; before σ, 62; before μ, 65.  
 κα, perf. act. end., 539; do., rem. 2 ff., 549.  
 καθέδω, doub. augm., 486.  
 κάθημαι, augm., 486.  
 καθίζω, augm., 486.  
 καί, 813; κ. οὐτοι, 890; κ. ταῦτα, 890; w. ἄν, κἄν, 784.  
 καίπερ, 784.  
 καίω, 531, (7).  
 κάκ, 47.  
 κακολογέω, w. acc., 1034.  
 κακόνους, compar., 313.  
 κακός, compar., 321.  
 κακῶς ποιεῖν, 1034.  
 καλέω, quant. fut., 531, (5); perf. pass., 418, obs. 8; 584.  
 κάλλιστος, 997, obs. 2, obs. 4.  
 καλλίων, compared, 328.  
 καλός, compar., 318.  
 καλῶς ἔχειν, w. gen., 972.  
 κάμνω, irreg. perf., 549, (2).  
 κάμπτω, fr. stem, 458.  
 κἄν (καὶ ἄν), 784.  
 κάρα, w. gen. periphras., 985, obs. 6.  
 κάρη, irreg. n., 248.  
 κάρηρ, irreg., 240.  
 κάρηνον, irreg. n., 248.  
 κατά, prep., 742, 1075.  
 καταμανθάνω, w. particip., 1104, 2.  
 κατηγορέω, augm., 489; w. gen., 1028, obs. 2 ff.; ὁ κατηγορῶν, 1101, obs. 2, n.  
 κατακυριεύω, w. gen., 1008.  
 κατάρχω, w. gen., 1008, 7.  
 κατέαγα, w. gen., 972.  
 κατθανεῖν, synt., 1087, obs. 1.  
 κάτω, adv. of place, 710; compar., 326.  
 κάτωθεν, 710.  
 κείμαι, par., 659.  
 κελεισθαί, perf. pass., 418, obs. 7.  
 κέκτμαι (κτεσθαι), 418, obs. 8.

- κερτήμην, opt. perf., 599.  
 κέλευθος, irreg. n., 231.  
 κεύειν, perf. pass., 533, 541, rem.; constr., 1025, obs. 3.  
 κέλσω, 582.  
 κεφάλων, amplif., 88, 4.  
 κέρδος, compar., 323.  
 κήρ, w. periphr. gen., 985, obs. 6.  
 κηρύξας έχω, 1108.  
 κίς, voc., 171.  
 κλάζω, form. fr. stem, 460.  
 κλαίω, 531, (7); partic. after φαίνομαι, 1105, 3.  
 κλάω, 531, (1).  
 κλειώ, 533, (b).  
 κλέπτης, compar., 323.  
 κληρονομέω, w. acc. and gen., 1004, exc.  
 κλίνω, form., 553.  
 κλισίην, acc. of place, 1048, obs. 1.  
 κναίω, perf. pass., 533.  
 κοινός, w. gen. or dat., 1013, obs. 1.  
 κολούω, pass. forms, 533, (b).  
 κομίζω, Att. fut., 541, 576.  
 κόραξ, par., 180.  
 κόρυς, acc., 168; par., 181.  
 κράζω, irreg. v., 679.  
 κραίνω, w. gen., 1008, 1.  
 κράς, accent, 148.  
 κρατέω, w. gen., dat., or acc., 1008, obs. 8.  
 κρέας, par., 216.  
 κρείσσω, compar., 321.  
 κρείσσονιν, gen. of attrac., 1095, obs. 5.  
 κρίνω, form., 553.  
 Κρονίων, or Κρονίδης, patron., 250.  
 κρούω, pass. tens., 533, (b).  
 κρούσθην, adv., 706.  
 κτάομαι, 418, (obs. 8); perf., 494; subj. and opt. perf., 599.  
 κτείνω, form., 539, (4), 553.  
 κτείς, 154, exc.  
 κύδος, compar., 328.  
 κύκλος, irreg. n. 230.  
 κύκλω, adv., 701.  
 κυλίω, 533.  
 κύων, decl., 160; compar., 323.  
 κωλύω, quant. pass., 530.  
 λ, liqu. cons., 17; in 3 decl., 144; verbs, 545.  
 λά, intens. part., 716.  
 λᾶς, acc., 166.  
 λαβέ, 2 aor. imper. accented, 438.  
 λαγός, 136; Att., λαγώς, 136; par., 138.  
 λαγχάνω, formed, 462; irreg. red., 495, rem.; w. acc., 1004, exc.  
 λαίλαψ, par., 180.  
 λάλος, compar., 330.  
 λαμβάνω, form., 462, 680; sec. root, 467; threefold stem, 469 ff.; red., 495, rem.; mid. w. gen., 1004, exc.  
 λαμπάς, 153; gen., 160; voc., 172; par., 181.  
 λανθάνω, form., 462, 680; sec. stem, 467, 470; denoting secrecy, 432; w. acc., 1025, obs. 2, 4; w. particip., 1107; mid. w. gen., 1001, 2.  
 λαός, 137; Att., λεώς, do. collect. n., 959.  
 λάρυγξ, par., 180.  
 λέγω, perf. in comp., 495, rem.; 539, (4).  
 τὸ λεγόμενον, 104, 4, note 2; λέγουσιν, w. indef. subj., 956, obs. 1; 1 aor. pass. partic., 164; λέλεγμαι, inflect., 595; λέγειν, w. doub. acc., 1033, obs. 1; εὖ λέγειν, 1034.  
 λέπω, perf., 539, 542; synopsis, 544; 1 aor. pass., 153; perf. fut., 421.  
 λεκτός, verb. adj., 435.  
 λέω, ins. σ in pass., 533.  
 λέων, voc., 175; -par., 181.  
 λήγω, w. gen., 1006, 10.  
 ληστήριον, abstr. for concrete, 866.  
 Λητωίης and Λητωίς, patron., 251.  
 λί, intens., 716.  
 λιμήν, voc., 170.  
 λίσ, irreg. n., 246.  
 λίσσονται, w. acc., 1020, exc.  
 λιτανεύω, w. acc., 1020, exc.  
 λογοποιέω, augm., 491.  
 λόγος, par., 134.  
 λοιδορούμαι, w. dat. or acc., 1035.  
 λούω, mid., 404, obs. 3, 1.  
 λυμαίνομαι, w. acc. or dat., 1035.  
 λύπη, appos. acc., 1025, obs. 7.  
 λύχνος, irreg. n., 230.  
 λύω, tenses, 503 ff.; quant. in pass. tenses, 532, exc., w. gen., 1006, 3.  
 λῶ = θελω, 321.  
 λῶϊον, comp., 328.  
 λῶστος, superl. for compar., 998, obs. 15.  
 μ, liqu. cons., 17; w. mutes, 64 ff.  
 μά, adv. of swearing, 814, 1063.  
 μάκαρ, compar., 313.

- μακρός, compar., 318;  
μακρῶ, w. superl.,  
882.  
μάλα, 712.  
μάλιστα, adv. superl.,  
712; τὰ μάλ., 700;  
strength, 882.  
μανθάνω, form., 482;  
sec. tenses, 467, 469,  
471.  
μάρτυρ and μάρτυρος,  
irreg. n., 235.  
μάσσαν, Dor. for μείζων,  
331.  
μάχομαι, w. kind. noun,  
1025, obs. 8.  
μεγαλήτωρ, decl., 287.  
μέγας, par., 294; com-  
par., 321.  
μέθης, w. ἔχειν, 972.  
μεθύσκει, incept. v.,  
675.  
μείζων, 321; w. gen.,  
973; dial., 331.  
μειρομαι, perf. irreg.  
red., 495, rem.  
μείων, compar., 328;  
μείων w. ἰππέας, 876.  
μέλας, form., 154, exc.;  
par., 274; compar.,  
315; μελάντατοι, w.  
fem., 869.  
μέλει, w. dat. and gen.,  
1023, obs. 1.  
μέλι, gen., 160.  
μελιτῶεις, contr. par.,  
226.  
μέλλω, augm., 478, rem.  
μέν, 815.  
μένος, w. ep. gen., 985,  
obs. 6.  
μένω, liqu. v. fut., 547;  
1 aor., 548; perf.,  
549, (3).  
μέσφα, w. gen. or acc.,  
1061, 4.  
μετά, prep., 745, 1075;  
compound. w. adj.,  
1013, 2d.  
μεταδίδωμι, w. gen. and  
dat., 1004, 1.  
μεταξύ, 858, obs. 1, 2d;  
w. gen., 1060; w.  
part., 1109.  
μέτεστι, w. dat. and  
gen., 1023, obs. 1.  
μετέχω, w. gen. and  
acc., 1004, exc.  
μέτρον, par., 135; με-  
τρῶ, 118, obs. 2.  
μέχρι, μέχρις, w. gen.,  
&c., 1060, 1061, 6.  
μή, neg., 1084 ff.; w.  
cond. conj., 1066, 1;  
w. imper. and subj.  
aor. and opt., do., 2;  
w. rel. and particip.,  
do., 3; w. inf., do., 4;  
w. verbs of fearing,  
do., 5; as interrog.  
part., do., 6; w. ind.  
fut., 1083, (2), rem.;  
w. subj. and opt. in  
final clause, 1083,  
(2); w. subj. aor.,  
1084 (b); 1085, 3.  
μή γένοιτο, 1094, II., (c).  
μηδεῖς, 299, 367.  
μήνις, 220, note.  
μηνίω, quant., 530.  
μήτηρ, decl., 163; voc.,  
169; indep. acc.,  
1025, obs. 7.  
μητέτης, dial., 121.  
μήτις, decl., 363.  
μιαῖνα, liqu. v. perf.,  
549, (1).  
μικρός, compar., 321;  
μικροῦ δεῖν, 1096, obs. 1.  
μυμήσκει, form., 483;  
perf. and aor. pass.,  
534; subj. perf. pass.,  
599; w. gen., 1001,  
2; with partic., 1104,  
1.  
μῖμνω, irreg. red., 464.  
μῖν, enclit., 35; acc.  
pron., 337, 572, obs.  
1.  
Μίνως, gen. and acc.,  
138, obs.  
μνημονεύω, w. gen.,  
1001, 2.  
μολίω, perf., 549, (1).  
μόνης, num. snbst., 310.  
μονόκερος, 310, obs.  
μοῖ, μοί, μέ, enclit.,  
335.  
μοῖσα, form., 98; par.,  
116; dial., 121.  
μοχλός, irreg. n., 229.  
μῦν, quant. in fut., 531,  
(4).  
Μωσῆς and Μωσείης, ir-  
reg. n., 235.  
ν, liqu. cons., 17; be-  
fore the mutes, 67  
ff.; end 3 decl., 144;  
end. acc. sing., 167,  
168; in verb. stems,  
462; before κ, 549.  
ναί, inflh. end., 443,  
511.  
ναῖς, from dig., 45;  
acc., 166; voc., 171;  
dat. pl., 178; dial.,  
185; νῆες, w. nu-  
mer., 303, obs. 3, 4.  
νεάς, Att. for νεός,  
138.  
νέμω, perf., 549, (3),  
550; par., 554.  
νέω, pure v. fut., 531,  
(6).  
νεώτερος, w. gen., 997,  
5.  
νή, neg. particip., 717;  
w. acc., 1063.  
Νηρίην, patr., 251.  
νίν, enclit., 35; for acc.,  
337, 372, obs. 1.  
νομεύς, par., 184.  
νύξ, acc. pl. durat.,  
1049, obs. 1.  
νώ, dual., 336.  
νωίτερος, 340.  
νωτός, irreg. n., 229.  
ξ, doub. cons., 18, 20;  
3 decl. nom. end.,  
102, 144.  
ξύν, Att. for σύν, prep.,  
733.  
ξω, Dor. end. for σω,  
580.

α, vow. quant., 3; in 2 decl., 130; contr., 196 ff.; in augm., 480; mood vow., 509.

ό, art., 256; dial., 262; synt., 905 ff.; w. particip., 915, 916; w. adv., 917; w. prep., 919, 920; neut. art. w. inf., 921; w. clauses, 922; ellipt., 925; w. μέν and δε, 926; ό δώκω, 1101, obs. 2, note; οι άλλοι, πολλοί, όλίγοι, &c., 923.

όγδοος, decl., 271.  
όδε, 259, 354; synt., 887; = here, 892; = εγώ, 892.

όδι, 356.  
όδος, 233; όδόν, acc. of dist., 1051, obs.

όδοις, 153; voc., 175; par., 181.

όζω, Att. red., 498.

όθεν, adv., 697, obs. 1.

οι, αιμοι, adv. bewailing, 697, obs. 2.

οι, opt. mood-vow., 509.

οιας ellipt., 945.  
οιακίς, augm., 483, exc.

οίδα, par., 861; w. part., 1104; οισθ' ως, 1085, 4.

οικειος, w. gen. or dat., 1013, obs. 1.

οικέω, aug., 483.

οικημα, amplif., 254.

οικος, underst. after prep., 983, obs. 1.

οικουρέω, augm., 483, exc.

οιατρός, compar., 318.

οιμιζω, augm., 483, exc.

οισν, adv., 697, obs. 1.

οιος, correl., 370; synt., 941 ff.; exclam., 948;

w. εμί, 949.

οιός τε, οίον τε, 950.

οίς, acc., 166, 220, note.

οισθα, 661; οισθ' επι, ως, ό, w. imper., 1085, 4.

οιστρών, augm., 483, exc.

οιχομαι, w. part., 1108, obs. 7.

όλιγος, pl. w. art., 923;

όλίγω, dat. of excess, 1052.

όλιγαρέω, w. gen., 1001, 1.

όλλυμι, fut., 531, (2).

όλος, decl., 271; dial., 121.

ό μέν, ός μέν, 886, 926.

όμνυμι, 1025, obs. 2, 8.

όμοπάτριος, w. gen. or dat., 1013, obs. 1.

όμοιος, w. gen. or dat., 1012, 1013, obs.

όμορος, decl., 272.

όμοι, compar., 1013, obs. 1.

όναρ, irreg. a., 246.

όνειαρ, irreg. n., 240.

όνειρατα, irreg. n., 244.

όνημι, w. acc., 1025, obs. 1, 4.

όνομα, acc. of specif., 1025, obs. 6.

όξύς, accent, 23; decl., 277, 3.

όπη, resp., 366, 697.

όπηλικος, resp., 366.

όπισθεν, w. gen., 1060.

όπίσω, compar., 326; w. gen., 1060.

όπόθεν, 697.

όποι άν, w. opt., 1081, (3).

όποιος, resp., 366.

όπόσος, 366.

όποτε, 697.

όπότερος, 366.

όπον, 366; w. subj. and opt., 1081, (2).

όπως, 366, 824; w. έχει,

1044; w. μή, 1066; w. ind. fut., 1083, rem.

όράω, augm., 482; in perf., 497.

όργιζω-σμαι, 404, note.

όρκω, w. 2 aec., 1085, obs. 3.

όρμώω, trans., &c., 381.

όρνιθοθήρας, 59, exc. 1.

όρίσσω, form., 459; Att. red., 498.

ός, poss. pr., 340.

ός, rel. pr., 345, 359; w. 1 pers., 932; attr., 937; w. subj. and opt., 1081, (2).

όσον, correl. pr., 370, 941; όσον, adv., 697.

όσος, irreg. n., 236.

όστέον, contr., 142.

όστις, 364, 361; indir. inter., 897; w. subj. and opt., 1081, (2).

όταν, 796; w. μή, 1066, 1; w. subj., 1081, (1).

ότα, w. ind., 1078, (1); w. opt., 1081, (1).

ότα, 1078, (1); 1081, (1); w. super., 882.

ότις, ότου, &c., for όστις, 365, 372, obs. 2.

ού, οι, έ, pr., 334; end., 35; dial., 372; reflex., 337.

ού, adv. place, 697.

ού, ούκ, neg., 55; synt., 1064; w. fut. ind., 1088, 5.

ούδαμώ, adv., 701.

ούδεις, 299; w. doub. neg., 1069; ούδέν τε, 894.

ούδαρ, irreg. n., 240.

ούκ, for ό έκ, 49.

ούκουν and ουκούν, 787, 818.

ούν, 817.

ούρέω, augm., 481.

ούς, accent, 148; exc. 3; nom. 246.

ούτάς, augm., 494.

- οὔτις, 363, 367.  
οὔτος, dem. pr., 354, 5;  
contr., 886 ff.; ex-  
clam., 892.  
οὔτω and οὔτως, 55; w.  
gen. after ἔχει, 1044.  
ὀφελος, irreg., 245.  
ὀφης, acc., 166; voc.,  
169; dial., 185,  
ὄφρα, 1084.  
ὄχα, part. w. super., 882.  
ὄχος, irreg. n., 236.
- π, mute cons., 14;  
euphon. chang., 55 ff.  
παῖαν, gen., 160.  
παίδιον, dim., 253.  
παῖς, accent, 148, exc.  
3; παίδων, gen. in  
resp. of 1044, 3.  
παῖω, pass. ins. σ, 533.  
παλαῖος, compar., 330.  
Παναθήναια, irreg., 244.  
πανημέριοι, adv. f. adj.,  
1060, obs. 2.  
παρά, prep., 761 ff.; w.  
pass. v., 1036, 1037,  
note; 1076.  
παρανομέω, augm., 489.  
παρανόμων, gen., w.  
2.  
παρεγγύς, w. gen. or  
dat., 1061, 1.  
πάρεκ, w. gen. or acc.,  
1061, 4.  
παρεκτός, w. gen., 1060.  
παροινέω, augm., 489.  
πᾶς, accent, 148, exc.  
3; decl., 280; w.  
δοτις, &c., 935; w.  
art., 923.  
πάσχω, 463.  
πατήρ, 163; voc., 170;  
dat. pl., 179; par.,  
183.  
πατραλοῖας, gen., 117,  
obs. 1.  
παύω, -ομαι, pass. ins., σ  
534, w. gen., 1006,  
10; w. acc., 1039,  
obs. 4.
- πέιθω, -ομαι, 404, note;  
synop., 544, (3);  
perf. pass., 596; w.  
acc., 1025, obs. 1, 1;  
2 perf., 542.  
πειθῶ, acc. sing., 166,  
exc.; voc., 173,  
174.  
πεινώ, irreg. contr.,  
559, obs. 2.  
πεῖρας, w. periphr. gen.,  
985, obs. 6.  
πέμπω, perf. pass., 540,  
note 2.  
πέπων, compar., 316,  
exc.  
πέρ, 819.  
πέραν, compar., 326;  
w. gen., 1060.  
περάω, fut., 531, (1).  
περί, prep., 765 ff.,  
1076; οἱ περί, 919,  
20.  
περιβάλλω, w. gen.,  
1008, 6.  
περιγίγνομαι, w. gen.,  
1008, 6.  
περίεμι, w. gen., 1008,  
5.  
πέριξ, w. gen. or acc.,  
1061, 4.  
περιπίπτω, augm., 500.  
περίρροος, 60.  
περισσός, w. gen., 998;  
obs. 4, 1.  
πέφασμαι, infl., 553, rem.  
πεφυγμένος, as adj.,  
992.  
Πηλείδης, patron., 250.  
πηλίκος, inter. pr., 366;  
indef., 369, obs. 1.  
πηνίκα, 697, obs. 1.  
πήχυν, gen., 162; acc.  
pl. of dist., 1051; εων,  
gen. of magn., 1050.  
πίμπλημι, length. pres.,  
682.  
πίνω, w. gen., 1003; w.  
acc., 1003, rem.  
πίων, compar., 316.  
πιστεύω, constr., 1038,  
obs. 2, 1 ff.
- πλάνάω, w. gen., 1006,  
9.  
-πλάσιος, propor., 310.  
πλάτος, specif. acc.,  
984.  
πλείος, w. gen., 973.  
πλέκω, synops., 544,  
(2).  
πλεονέκτης, compar.,  
329.  
πλέω, fut., 531, (6);  
535, rem., pass. ins.  
σ, 533; inflect., 556,  
obs. 1.  
πλήθος, acc. of specif.,  
1025, obs. 6.  
πλήκτης, compar., 323.  
πλήν, w. gen., 1060;  
do., exc. 2.  
πλησίον, w. gen., 1060;  
w. gen. or dat., 1061,  
2.  
πλούσιος, w. gen. or  
dat., 1013, obs. 1.  
πλύνω, perf., &c., 553.  
πνέω, fut., &c., 531, 6;  
pass. tens., 534; fut.,  
535, rem.; used  
trans., 1025, obs. 8, 2.  
ποδαπός, 340, obs.  
ποθέω, fut., &c., 531,  
(5); part., 1017, obs. 4.  
ποιέω, πέπρακται, w.  
dat., 1037; partic.,  
434; w. 2 acc., 1033.  
ποιητέον, constr., 1015.  
ποιητής, 255; gen. pl.,  
120, obs.  
ποιός, interr. pr., 366;  
indef., 269; ποιόν,  
697, obs. 1.  
πολεμσεῖω, desider.,  
673.  
πόλις, gen., 162; par.,  
184, 219; w. masc.  
art., 233; gen. pl.  
of attr., 938.  
πολίτης, 1 decl., 120, 2.  
πολιτικόν (τό), as. coll.,  
861.  
πολύς, decl., 294, exc.  
2; compar., 321.

πολύ, πολλῶ, w. superl., 882; πολύ τι, 894; w. art., 923; πολλοῦ δεῖν, 1096, obs. 1. πονέω, quant. of tens., 531, (5). Ποσειδών, apoc., 52, 6; voc., 170. πόποι, exclam., 245. πόρρω, compar., 326. πόρτις, contr. n. par., 220. πορφυρέγ, contr., 128. πός, inter., 366. πάς, 220, note. πόσος, inter., 369; ὅσον, adv., 697. πότε, inter., 697; ποτέ, indef., 35. πότερος, inter., 366. πότης, compar., 323. πού, inter., 366, 821; ποί, indef., 820; w. gen., 1059. πούς, 153, rem.; comps., 289; dat. pl., 178; voc., 170; par., 183; limit. acc., 1044, II. πράσσω, form., 579; perf., 539 (4); πέπραγμαι, w. dat., 1037. πρώτον, adv., 700. πρέπει, impers., 668; constr., 1023, exc. II. πρίν, w. ind., 1078, (1); w. inf., 1093. πρία, ins. σ, in pass., 533. πρά, prep., 730; compar., 827. πρόσ, prep., 769 ff.; w. pers., 1036, 7, note; 1076; adv., 1076, obs. 3. προσήκει, constr., 1023. πρόσθεν, w. gen., 1060. προσκυνέω, w. acc., 1025, obs. 2, 1. προίργου, 47. πρωί, compar., 327. πρωτεύω, w. gen., 1008, 5.

πρώτος, superl., 327; w. gen., 997, 4; πρώτην, 1044, II., n. 2; πρώτον μὲν, 864; τὰ πρώτα, 875. πτῆαι, fr. in perf. pass., 533; w. gen., 1006, II. πτῖνα, quant., 531, (4). πυνθέσθαι, 59, exc. 3. πυνθάνομαι, w. gen. and acc., 1029. πῦρ, irreg. n., 243. πωλώ, 118, obs. 2. πῶς, inter., 366; w. gen. after ἔχει, 1044, w. ἄν, 1082, (3). ρ, liqu. cons., 17; initial, 43, 2, 60; rejects red., 494. ράδιος, par., 270; compar., 320; w. inf., 1090, obs. 5. ρέω, fut., &c., 531, (6); trans., 1025, obs. 8, 2. ρητόν, w. dat. ριγος, compar., 322. ριπτάζω, frequent., 674. ριπτέω, 465. ρίπτω, 465; rej. red., 494. ς, cons., 17; euphon. changes, 72 ff.; insert. in perf. pass., 532 ff.; dropt, 535. σαλπίζει, w. omit subj., 955, obs. 2. σάμπι, 308. Σαπφώ, 59, obs. 6. σαιτού, contr., 350. σε and δε, to a place, 1048, obs. 3. σέγε εἶναι, 1096, obs. 3, 1. -σεω, desider. end., 673. σεῖω, ins. σ in perf. pass., 533. σέλας, 159, 161. σεύω, perf. pass., 532, exc.

σευντόν, 352. σπᾶω, quant., 531, (1). σής, accent, 148, exc. 3. σίναπι, gen., 162. σίτος, irreg. n., 230. σκάτος, irreg. n., 236. σκάρ, irreg. n., 240. σμῶν, contr., 559, obs. 2. σμικρός, 52, 1. σοί, eth. dat., 1010, rem. σός, 340; object., 903. σοφός, compar., 314; w. inf., 1095, obs. 6. σοφώτερος, after ἤ, 879. Σπάρτη, irreg. n., 252. σπᾶω, quant., 531, (1). σπείρω, form. tens., 551. σπονδαίος, compar., 330. σπουδή, adv., 1040. στάδιον, irreg. n., 232. σταδμός, irreg., 230; acc. of dist., 1040. στέαρ, irreg., 240. στέλλω-ομαι, 404, obs. 5; 469; rej. red., 494; tens., 551 ff. στενάζω, frequent., 674. στεφάνη, irreg., 235. στίγμα, as num., 308. στρατηγέω, w. gen., 1008, 3. συγχωρέω, w. gen., 1006, 8. συμβάλλομαι, 404, obs. 4. συμφέρεται, impers., 667. σύν, ξύν, prep., 733. συνεγγύς, w. gen. or dat., 1061, 1. συνήδης, w. gen. or dat., 1013, obs. 1. σύνουδα, w. dat., 1104, 3. σφάλλω, w. gen., 972; 1006, 11. σφέ, acc., 372, obs. 1. σφέτερος, 340. σφός, 340; do., obs. 2. σφωίτερος, 340. σχᾶω, quant., 531, (1). σχεδόν, ὄθεν, w. gen. or dat., 1061, 1.

Σωκράτης, irreg., 237.  
 σωτήρ, voc., 147, exc.  
 1; 170.  
 σώφρων, par., 290.

τ, mute cons., 14, 18;  
 euphon. chang., 57  
 ff.; final, 155 ff., 159.

τάλας, 154, exc.; 277.  
 τάλλα, cras., 33.

τάν, ὡ τάν, irreg., 245.  
 τάρχος, irreg., 236.

τάρταρος, irreg., 229.

τάσσα, 459, 528.

τάχει, adv., 701; τάχος,  
 1044, II., note 2.

ταχύς, compar., 319,  
 320, note.

τεθνεώς for τεθνηκώς,  
 588.

τεθάραται, 59, obs. 2.

τείνω, 461, 546 ff.; perf.,  
 549, (1); 553.

τείχος, stem, 159, 161.

τελέω, quant. fut., 531,  
 2; Att. fut., 577; ins.

σ in pass., 532.

τέλλα, 546.

τέος, verb. adj. end.,  
 435, obs. 2; constr.,  
 1037, note.

τέος, decl. for σός, 372,  
 obs. 2.

τέρμη, compar., 164,  
 316.

τέρας, par., 182.

τετράπους, 310, obs.

τέταρα, 59, obs. 2.

τετύραται, 600, obs. 3.

τετυρώς, form., 156;  
 par., 284.

τέων, dial. for τίνων, 372,  
 obs. 2.

τῆδε, 697, obs. 1.

τηλίκος, correl., 370.

τηλικόσδε, emphat. dem.,  
 371.

τηλικούτος, 355, 371.

τίγρις, 220, note; irreg.,  
 239.

τίκτω, irreg. red., 464;  
 perf., 542.

τιμάω, 536, (2), 569.

τιμῆς, contr., 226.

τινω, strength. pres.,  
 677.

τίς, interj., 363; τί  
 ποιῶν, -ῆσας, 1100, 4;

τί, w. ind. in quest.,  
 1078, (b).

τίς, indef., 367-8; encl.,  
 35; w. imper., 1085.

τι, qual., 894.

τιτράω, irreg., red., 464;  
 fut., 530, rem. 2.

τίω, perf. pass., 539.

τίθημι, 464, 607 ff.;  
 par., 630 ff.; imper.,  
 635, 641-2; 1 aor.,  
 645.

τλάω, inf., 567.

τό, τε, 50.

τό, w. inf., 1087, obs.  
 2.

τοίον, adv., 697, obs. 1.

τοιούτος, dem., 355,  
 obs. 371.

τοιγαροῦν, conj., 787.

τοίος, 370; constr., 941;  
 τοιόσδε, 371.

τόσος, 370; constr.,  
 34; τόσον, adv., 697.

τοσούτος, 355, 371.

τοῦ, τέυ, &c., for τανός,  
 372, obs. 2.

τουτί, 356.

τραυματίας, 294, obs. 2.

τράχλος, irreg., 229.

τρεῖς, par., 301.

τρέπω, 537-8, 543, 166,  
 rem.; par., 212.

τρέφω, 59, 4; perf.,  
 513; perf. pass., do.

τρέχω, fut., 59, obs. 4.

τρέω, quant. in fut.,  
 531, (2).

τρίβω, 118, obs. 2.

τρίηρης, 166, 161.

τρίπους, 310, obs.

τριταίος, 304, obs. 2,  
 865.

τρόπις, 220, note.

τρώς, accent, 148, exc.  
 3.

τυγχάνω, form. τένακ,  
 467; w. gen. or acc.,  
 1004, exc.; w. part.,  
 1107.

τύπτα, 543; perf. pass.,  
 594, 598.

τύπας, 153; par., 280.

τύφθητι, 59, obs. 5.

τῷ, τέω, dial. for τῶς,  
 372, obs. 2.

υ, vow., 3, 4; init., 43,  
 2; end. 3 decl., 145,  
 162; neut., 192;

init. augm., 480, 484.

ύβρίζω, w. acc., 1025,  
 obs. 1.

ύβρωτής, 294, obs. 2;  
 compar., 329.

ύδωρ, par., 182; irreg.  
 nom., 240.

ύει, om. subj., 956, obs.  
 2.

ύμεδαπός, 340, obs.

ύμέτερος, 340; τὸ ύμ  
 for ύμεῖς, 904.

ύμός, dial. for ύμέτ., 372,  
 obs. 2.

-ύνω, eind., 553.

ύπάγω, w. gen., 1006, 8.

ύπαρ, irreg. n., 245.

ύπάρχω, w. gen., 1006, 8.

ύπέρ, prep., 749 ff.;  
 compar., 327.

ύπερβαίνω, w. gen.,  
 1008, 6.

ύπεύθυνος, w. gen. or  
 dat., 1013, obs. 1.

ύπόδοκος, w. gen. or  
 dat., 1013, obs. 1.

ύπολπντέον, constr.,  
 1015.

ύποπλανόμαι, w. gen.,  
 1006, 9.

ύποχωρέω, w. gen.,  
 1006, 8.

ύσμινη, irreg., 237.

ύστερος, 998, obs. 4, 1.

ύφαίνω, augm., 480.

ύψι, compar., 326.

ύψος, acc. of specif.,  
 1025, obs. 6.

φαίνω, liqu. v. form., 461, 546, 547 ff.; perf., 549, (1), examp., 553; mid., 381; w. particp., 1105, obs. 3.  
 φανερός, par., 270.  
 φείδομαι, w. gen., 969.  
 φέρω, partic., 1110.  
 φεύ, adv., 697, obs. 2.  
 φεύγω, perf. and aor., 542; w. gen. or acc., 1028, obs. 1.  
 φημί, accent, 444; par., 660.  
 φθάνω, w. acc., 1025, obs. 2, 5; w. particp., 1107, 431.  
 φθείρω, form., 461, 552.  
 φθονέω, 977.  
 φη, end., 187.  
 φιλέω, contr. v. tens., 506; par., 569; w. kind. acc., 1035, obs. 3.  
 φιλητός, 435.  
 φίλια, par., 116, 2; dial., 124.  
 φίλος, compar., 330;  
 φίλος, w. neut. pl., 811.  
 φίλους, acc. for gen., 997, obs. 3.  
 φίλτατον, neut. adj. as pred., 862.  
 φλέψ, par., 180.  
 φοβέω, tenses, 530.  
 φόβος, w. circuml. gen., 985, obs. 6; dat. of cause, 1046.  
 φοινίκος, decl. 271, exc.  
 φορέω, quant., 531, (5).  
 φορκύς, form., 154, exc.  
 φράζω, form., 460, 679; imper., 422.

φρέαρ, irreg., 240.  
 φροντίζω, w. gen., 1001, 1.  
 φύλαξ, voc., 172.  
 φωράω, fut., &c., 530; rem. 1.  
 φώρ, compar., 323.  
 φώς, accent, 148, exc. 3.  
 φῶς, accent, 148, exc. 3.  
 χ, mute cons., 18; euph. chang., 55 ff.  
 χαίρω, form. tens., 467; inf. for imper., 1096, obs. 2.  
 χαλάω, short fut., 531, (1).  
 χαλεπόν, pred., 862.  
 χαρίεις, 164; voc., 175; par., 275; compar., 316, exc.  
 χάρις, acc., 168; χάριν, as prep., 1058, obs. 1.  
 Χάρων, irreg., 239.  
 χειμών, par., 183.  
 χειρ, 233; dat., 1011, obs. 3.  
 χείρων, χερείων, compar., 328.  
 χέω, fut., 531, (6), 535, rem.; perf. pass., 532, exc.  
 χοεῖς, contr. par., 218.  
 χράσμαι, fut., 530, rem. 2; aor. pass., 534; mode of contr., 556, obs. 2.  
 χρεία, χρεώ, w. acc. and gen., 1023, exc. obs. 2.  
 χρή, impers., 672; constr., 956, obs. 3; w. acc. and gen., 1023, exc. 1.  
 χρηστοῦ, gen. of attr., 1094, obs. 1, 4.

χροῦς, irreg., 239.  
 χρυσέα, 121, 127.  
 χρύσεος, decl. 271, exc.  
 χρώς, irreg., 239.  
 χρωρέω, red., 493.  
 χωρίζω, w. gen., 1006, 7.  
 χωρίς, w. gen., 1060.  
 ψ, doub. cons., 18; resolved, 20.  
 ψάω, perf. pass. ins. σ, 533.  
 ψάω, 533, (b).  
 ψευδής, compar., 330.  
 ψεύδομαι, reg. red., 494.  
 ω, vow., 3, 5; 3 decl. end., 214; Att. gen., 162; end. of reg. verbs, 448; augm., 480, 483; subj. mood, vow., 509.  
 ὠθέω, augm., 481.  
 ὠνέομαι, augm., 481.  
 ὠνητιάω, desider., 673.  
 ὠνιος, w. gen. or dat., 1013, obs. 1.  
 -ως, Att. end., 138, 162; 3 decl. nom., 156; -ως, perf. act. partic., 513.  
 ὦς, adv., 825; ὡς ἐμοί, w. inf., 1090, obs. 4; w. dat., 1023, obs. 3, 1, 2; w. particip., 1111, 1112, obs. 5.  
 ὦς = πρόσ, 731.  
 ὥστε, after compar., 998, obs. 10; w. μή, 1066; w. inf., 1090, obs. 3.  
 ὠφελον, 825, 6; 1084, rem.













OCT 1 - 1942

